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POETRY.

For the Churchman.

A SONG OF PROPHECY;

THE WITNESS OF CHRIST AND THE CHURCH.

Μαρτυρία τοῦ Ἰησου—το πνευμα τῆς προφητείας.
ΑΠΟΚ, xix. 10.

By the author of "Christmas Bells and other Poems," "Julia of Baiæ," &c., &c.

I. THE PRELUDE.—II. THE ARGUMENT.—III. THE INVOCATION.

I.

Enthroned in light, beyond the rolling spheres,
To mortal eye invisible, and girt
With the essential majesties of heaven,
Jehovah reigns, all-glorious, wise, supreme!
The heaven of heavens, where bright, immortal hosts
Fall at his footstool, or surround his throne,
Beholds him in his glory, and his smile
Deepens the rapture of angelic love,
Quickens the vigor of angelic life,
And nerves with strength the Children of the Skies.

HE rules the universe; with sleepless eye
Regarding still his glorious handiwork
In all its parts, magnificent or mean,
Whether a crowded world demands his care,
Or the frail being of an earthly day.
All that our eye may scan of great or bright,
Circling the universe; and all that bears
Beauty, or joy, or blessing; through the range
Of this fair world of ours, in shining marks
Displays the impress of his bounteous hand.
Earth, with her varied wonders, and her wealth
Of all magnificent and lovely things:—
The azure vault above us, radiant
With its unnumbered orbs and solar spheres,
Centres of light to systems, which the eye
Of the astronomer may scarce discern,
Gemming the shoreless depths of that abysm
Wherein the eagle-wing of science droops
Exhausted through the sparkling void;—are traced
With illustrations of the Present GOD.
Bounding, pervading, guiding all, He works
According to his pleasure, in designs
By man past finding out. His attributes
Are manifested most in blessing those
Who owe their being to His gracious will:
And chiefly LOVE, around his character.
Holy and pure and awful as it is,
Hath thrown a touching lustre, which assures
The contrite heart that bows before His throne,
That He is ever merciful to those
Who seek his favor. Love it was that drew
The plan of man's redemption, when the voice
Of his iniquity arose to heaven,
Blent with the deep, despairing wail that spake
His weakness and his fear. Love called THE WORD
From that essential glory, which he had
With the Eternal Father, ere all worlds,
To earth and its indignities—the Cross—
The Life of suffering, the Death of shame:
And when the bars of Death and Hell were burst,
And the REDEEMER triumphed o'er the Grave,
And, 'mid angelic hosts, ascended up
And captive led captivity, and passed
Into the Heavens, receiving gifts for men,
LOVE joined with Truth, and Wisdom shone in all.
In times of old the eye of faith discerns
Its radiant footsteps, and, as o'er the past
Its gaze is bent, shadow and type seem lit
With its pervading glory. Holy harps
Breathe with its eloquence; and PROPHECY,
That living witness of the truth of GOD,
With steady designation through all time
Pointing to JESUS and the reign of Grace,
Is pregnant with its spirit.

II.

Lo! our theme—
The course of Prophecy! In earliest times
And through the varied eras of the past
Significant of Him who came to save
Man from his misery, and to renew
The image of his GOD within his soul.
Upon the page of GOD's most holy word
Its records are inscribed, and as the years
Of man's appointed destiny roll on,
Its meaning opens to the eye of faith,
Clear as the view of heaven to Jacob giv'n
By night, at Bethel, when celestial hosts
Throng'd, ministrant, around the LORD on high,
And charg'd with messages of love to earth.
Theme how sublime,—how simple, yet how vast,
Transcending human thought! In unity,
Like light unbroken, though diffused. A voice
It has, deep with *one* accent, though borne on
Through rolling years:—a spirit that pervades
All time, the future with the past unites,
And joins the destinies of earth and heaven;
A golden chain, dropt from th' Almighty throne,
Bright'ning the faith of angels as they bend
Their ardent brows, where loyalty and love
Blend in unsullied light, and downward tends
Through earth, making its aspects glorious,
And linking man with the immortal hosts,
Angels and saints in glory, and with GOD.

This be our theme:—if, haply, we may tread
Safely on such a path. Of GOD's deep ways
We question not the meaning unrevealed,
Nor soar in idle flight above our strength;
But where his hand of mercy pointeth on,
Joyful we follow, journeying to CHRIST,
Seeking to gather thence assurance strong,
And calm conviction, confidence, and love.

III.

Ancient of Days!—Almighty, wise, and good,
Adorable Triune, before whose throne
The hosts of heaven, all-glorious as they are,
And bright, excelling in immortal strength,
In adoration bow,—Thou, on whose ear
Earth rolls her ceaseless anthem, eloquent
With tones of joy which erst thou didst impart
When thy creating Spirit o'er the abyss
Of chaos hovered, and at thy command
The fabric of our world to being sprang,—
Thou, to whose honor all created things,
Save man—ungrateful all, though favored most—
Live, and their living powers employ;—
To thee be all our prayers for aid addressed.

Spirit of GOD—eternal Paraclete,
Source of all light, all holiness, all truth!
By whose high inspiration prophets sang
Of old, the glories of the latter day;
Thou who in solemn vision didst impart
To patriarchs and kings, the glowing hope
And firm assurance of a world reclaimed
By the rich mercies of redeeming love,
Be with me now!—O, purify and raise
To worthy thoughts and holy purposes,
That which by nature tendeth but to sin:
Illume my soul with knowledge from on high;
Which thou alone can'st give; exalt, direct
Its feeble aspirations—so my song,
Though strung to themes to which the knowledge high
And burning love and harp of seraphim
Were all inadequate, may yet be found
To breathe some trembling notes of heavenly tone,
To cheer the Christian pilgrim as he toils
Through this world's wilderness to gain the rest
Prepared for those who love the LORD in heaven.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

SOUTHEY.

EXTRACTS FROM SOUTHEY'S COLLOQUIES ON THE PROGRESS AND PROSPECTS OF SOCIETY.

(Concluded.)

Desire of Gain.

Few, indeed, of those who possess the means of happiness, know how to use the means with which they are entrusted, because they know not in what the true happiness of an intellectual and immortal creature, made in the image of his Creator, consists. They involve themselves in the pursuits of the world, which are its serious follies, when they have outgrown its lighter and more venial ones; and ceasing to be the slaves of frivolity, they become the slaves of business, instead of living to themselves, and their families, and their neighbors, and their God."

Leisure and Competence.

Leisure, indeed, there are not many who know how to enjoy; time seems hardly to pass at a wearier pace with the miserable, than with the listless and the idle; and with regard to competence, . . *Fortuna multis nimium dat, satis nulli:* . . competence has been well defined as meaning, in every one's acceptation, a little more than he himself happens to possess.

This World.

Has this world ever been other than a place of trial, even for the best and happiest, since Paradise was lost?

Poor or Decayed Gentlewoman.

Earth has no other asylum for them than its own cold bosom.

Woman.

If women are not made of finer clay, there has been more of the dew of heaven to temper it. Or is it that "though the dews of Divine Grace fall every where, yet they lie longest in the shade;" and women, in the usual course of life, keep in the shade, while men brave the wind, seek the sunshine, and are exposed to all weathers? * * More true it is that if religion were everywhere exploded, it would retain its place in the heart of woman.

Literary Men.

For these examples are proofs, if proof were needed, that intellectual attainments and habits are no security for good conduct, unless supported by religious principles; without religion the highest endowments of intellect can only render the possessor more dangerous if he be ill disposed, if well disposed only more unhappy.

Frowns and Levity.

He who never relaxes into sportiveness is a wearisome companion; but beware of him who jests at everything! Such men disparage by some ludicrous association all objects which are presented to their thoughts, and thereby render themselves incapable of any motion which can either elevate or soften them; they bring upon their moral being an influence more withering than the blast of the desert. A countenance, if it be wrinkled either with smiles or frowns, is to be shunned: the furrows which the latter leave show that the soil is sour; those of the former are symptomatic of a hollow heart.

Ephemeral Literature.—Corruption of Style.

Men who write in newspapers, and magazines, and reviews, write for present effect; in most cases this is as much their natural and proper aim, as it would be in public speaking; but when it is so they consider, like public speakers, not so much what is accurate or just, either in matter or manner, as what will be acceptable to those whom they address. Writing also under the excitement of emulation and rivalry, they seek, by all the artifices and efforts of an ambitious style, to dazzle their readers; and they are wise in their generation, experience having shown that common minds are taken by glittering faults, both in prose and verse, as larks are with looking glasses.

In this school it is that most writers are now trained; and after such training, anything like an easy and natural movement is as little to be looked for in their compositions as in the step of a dancing master. To the vices of style which are thus generated, there must be added the inaccuracies inevitably arising from haste, when a certain quantity of matter is to be supplied for a daily or weekly publication which allows of no delay, . . the slovenliness that confidence as well as fatigue and inattention will produce, . . and the barbarisms which are the effect of ignorance, or that smattering of knowledge which serves only to render ignorance presumptuous. These are the causes of corruption in our current style; and when these are considered, there would be ground for apprehending that the best writings of the last century might become as obsolete as yours in the like process of time, if we had not in our Liturgy and our Bible a standard from which it will not be possible wholly to depart.

Poetry.

Poetry may be, and too often has been, wickedly perverted to evil purposes, . . what indeed is there that may not, when religion itself is not safe from such abuses! but the good which it does, inestimably exceeds the evil. It is no trifling good to provide means of innocent and intellectual enjoyments for so many thousands, in a state like ours; an enjoyment, heightened, as in every instance it is within some little circle, by personal considerations, raising it to a degree which may deserve to be called happiness. It is no trifling good to win the ear of children with verses which foster in them the seeds of humanity and tenderness and piety, awaken their fancy, and exercise pleasurably and wholesomely their imaginative and meditative powers. It is no trifling benefit to provide a ready mirror for the young, in which they may see their own best feelings reflected, and wherein "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely," are presented to them in the most attractive form. It is no trifling benefit to send abroad strains which may assist in preparing the heart for its trials, and in supporting it under them. But there is a greater good than this, a farther benefit. . . Although it is in verse that the most consummate skill in composition is to be looked for, and all the artifice of language displayed, yet it is in verse only that we throw off the yoke of the world, and are as it were privileged to utter our deepest and holiest feelings. Poetry in this respect may be called the salt of the earth; we express in it and receive in it sentiments for which, were it not for this permitted medium, the usages of the world would neither allow utterance nor acceptance. And who can tell in our heart-chilling and heart-hardening society, how much more selfish, how much more debased, how much worse we should have been, in all moral and intellectual respects, had it not been for the unnoticed and unsuspected influence of this preservative? Even much of that poetry, which is in its composition worthless, or absolutely bad, contributes to this good.

For the Churchman.

MISSIONS.

NO. VII.

THE OLD PATH.

I would gladly have ended this series of articles with the last number, for the part of the subject upon which I am now entering demands the exercise of more judgment and experience than I possess. It is one thing to find fault with an existing institution, but it is quite another to suggest a better. I would willingly therefore leave the subject here, and hope that some one of more capacity and influence, who sees the fundamental defects of our present missionary plans, would offer for consideration one which would labor under a lighter load of difficulties. But I will proceed with my proposed course of thought, so that the views already advanced may not fall for the want of some proposition, which will show them to be, not only sound in theory, but good in practice.

I think I have advanced a little towards manifesting that our present missionary plans are conducted upon wrong principles; and the facts which I have adduced make them to appear very like a failure. What shall be done? Shall the Church desert the existing missionary organization and leave it to fall? By no means! She has established and sanctioned it, and it is her high duty to sustain her own offspring. She is bound by the law of common honesty to make good her promises; and she cannot recall those missionaries who are already laboring abroad, without being guilty of positive fraud. They have gone trusting to her promises. She is able to fulfil those promises. If she recalls them, she violates her pledge. Let not the principle of repudiation, we pray, be sanctioned by the Church!

What then? How shall we remedy the existing evil? We are pretty well convinced, I think, or at least we may be if we will examine carefully the missionary knowledge and interest of the Church, that the present organization has a weight upon it as heavy as it can bear. It would be dangerous to impose more. And greater load would crush it; and in its ruin it might possibly submerge the whole cause of missions for a time. It should be sustained then in its present condition, but it cannot attempt more with safety. Missionaries, already at work, ought to be supported in their present positions, unless they themselves wish to be recalled.

In the mean time, would it not be well for those in authority to look at the defects of the existing system, and propose another to the Church; which, being reasonable, scriptural, and primitive, would enlist the sympathies of the whole Church; draw forth willing and large contributions of men, prayers, and money; and withal place the cause of missions upon a basis strong enough to sustain a plan for the conversion of the world?

Since those in authority do not offer such a system, it will not perhaps be thought presumptuous, if one, who is not in authority and very probably never will be, should write out for consideration, not his plan, but the plan of the Apostles, primitive Christians, and all successful missions.

It will be seen that the writer does not intend at present to offer a plan for missions to already existing Churches. He is not satisfied with the present method, but he is not sufficiently informed, to dare to offer another now. But to the heathen, to those who are destitute of all Christian knowledge, he dares to offer a plan for missions, because in so doing he has only to transcribe from Scripture and history.

Why send into idolatrous lands presbyters, laymen, and women? Why establish first of all schools and printing presses? Why place these presbyters, laymen, and women, (actually, though perhaps not literally,) under the jurisdiction of a board of presbyters at home? Why not be Episcopalians in foreign missions, as well as in domestic labor? I marvel that our Presbyterian brethren have never yet thrown this in our teeth.

In the first place, if we *will* send presbyters, by what law, found either in Scripture or antiquity, is it, that these presbyters are amenable to no no one bishop? We see something in history of independent bishoprics, but very little, I trow, of independent presbyterates. If we will send presbyters, then, at least let us be consistent enough to put them under the jurisdiction of some one bishop.

But why send presbyters alone? Is not this the reason? We expect the heathen to accept the Gospel first, and then we intend to give them the Church! We divide that which Christ joined, and expect a blessing on the schism! We send the spirit without the body, and expect that the worshippers of dumb idols will be able to grasp immediately the internal and the unseen! By what consideration of common sense is it, that we make use, among a civilized, refined and thoughtful people, of all the *ordinances* of religion, and yet when we send that religion to those who know of no other worship than that of the senses, in a measure at least we keep back those ordinances, and give them only the abstract and the spiritual? I half suspect the reason, and if it is true, it is a shame to us. Because superstitious observances have been added to Christ's ordinances, shall we keep them back lest they should be only observed, and their spiritual signification neglected? Our Saviour thought these ordinances important for men, who possess senses, as well as a mind and moral nature, and are we wiser than he? If we were to do so at home, we should do a double injury, for we should injure ourselves by putting asunder what God has joined, and thereby lose the spiritual benefit of the ordinances; and we should injure others by driving them to the opposite extreme of an undue reverence for externals—so called. How great this injury would be, every intelligent and unprejudiced lover of the Church knows full well. How much more injurious becomes this unnatural division, when we send forth our religion among an idolatrous and sensual people!

Let then the Church and the Gospel go out together! "For the husband is the head of the wife, even as Christ is the head of the Church." "What God hath joined together, let not man put asunder!"

What is it to send the Church? Simply this: Instead of presbyters, laymen and women, send bishops, priests, and deacons, with full powers. Instead of establishing children schools, and printing presses, let the ambassadors of the Lord fulfil their high commission! Let them preach and baptize!

The bishop might establish himself in some central position, and send abroad in every direction his presbyters and deacons to preach to men and women the rich doctrines of the truth. They would penetrate into the hovels of the lowly, and the halls of the great. They would preach the Gospel to the poor, and stand before princes in the name of Christ. By the temples of Diana they would preach the Gospel of purity, and, on Mars Hill, the resurrection of the dead. Idol gods would become to their votaries but sticks and stones, and sensual worshippers would be made spiritual by the cross. How long would idolatry and irreligion withstand a shock like this? Heathenism would totter, and all Christendom, awakened from her lethargy, would pour upon its falling fabric the whole power of its armies. How? By means of the Church! Those whom the bishop sends abroad to preach and baptize would be successful; for God has promised it. They would convert not a few. Instruction is a part of preaching. In the course of time, some of the young converts would learn enough of religion to be able to teach it. By the laying on of the bishop's hands they may become deacons, and be sent to new stations to preach and baptize—at first immediately under the eye of the bishop; afterwards under a presbyter; next, farther off and alone. Hereby we gain a true native agency. Stations would continue to multiply, and each would be a multiplier. We should need few reinforcements of men from home. Laborers would be raised up in the land, and though they would be less learned, as we men count learning, yet as preachers they would be far more efficient than foreigners.

Before entering more fully into the advantages of this plan, which is but a repetition of the primitive, I will notice objections which suggest themselves, and which if unnoticed might appear to be unanswerable. The design is to establish the Church at once and first of all—to carry the Gospel in the body which our Saviour gave to it—to offer religion in its completeness with its spirituality and its ordinances—and, by ordaining those nations who show themselves worthy, to establish among heathen an uncivilized Church. The objection immediately suggests itself: The bishop will be in great danger of laying hands suddenly on many. Persons who are unfit for the office would, it is feared, be admitted to ordination, and the infant Church would get irreparable injury. There are at least four very weighty answers to this objection: 1. If it should be so, wherein would the barbarian Church differ from the Church at home? 2. As the Church would not be expected to support these new deacons, but to leave them to sustain themselves by the means with which they sustained themselves before their conversion, there would be no inducement to deceive. 3. If the Church should see fit to pay them, it could be but a very pittance, and this would be an insufficient recompense for the scorn, hatred, persecution, and perhaps death to which they would be exposed from the wrath or superstition of their old companions. 4. "On this rock I will build my Church, and the gates of hell shall not prevail against her!"—"Lo! I am with you always, even to the end of the world!"

The advantages of a plan like this, suggest themselves at once to the mind. In the first place, we should then be walking in the old paths. We should follow the footsteps of the Apostles and early Christians. We should be doing right, for our plan would be scriptural, primitive, and philosophical.

We should be consistent. At home we think the Church necessary for the diffusion and preservation of sound doctrine. Indeed, many of the advocates of the present missionary system are sometimes eloquent upon the beauty, order, fitness, and practical nature of the Church and its authority. Why not use this engine in foreign lands? Are we afraid that surrounding idolatry may tarnish her beauty? She would shine more brilliantly by contrast! She would be the more attractive! Are we afraid that her good order would be lost? Verily, I think we lose not a little of it in this enlightened America! Are we afraid that her fitness and practicalness will be found unfit and unpractical in uncivilized lands? Shame! It is the great boast of her children, that she has adopted them out of every land, and given them all healthful nourishment.

Another advantage in this plan is its economy. No expensive missionary buildings would be required. The missionaries would live more like the natives. The missionary salaries need not be so large, because they could live more upon the natives; and when the Gospel is more nearly established among them, perhaps in many places they would be able to live entirely upon the natives. No large contributions would be required for the support of schools, and children in those schools; for by the time the people wished for schools, (which is the earliest period at which schools would be well for them,) they would be willing to support their own children. The native preachers need not be supported at all, for they would support themselves as they did before, or else live upon the hospitality of their fellow countrymen.

Would not this plan succeed better than the present one? Could it fail of complete success? The immediate result could not be any thing other than confusion upon heathenism. This reuniting of what Christ has joined, and we have put asunder, would be, could not but be, followed by most blessed results. Religion would cease to be the dying thing that now it is; and would be clothed anew in life. Instead of being a thing to scoff at or neglect, it would strike its enemies with awe. Instead of flickering like an expiring candle upon the confines of the deep darkness of idolatry, it could carry its torches into the very centre of heathenism, and light there a flame which should illumine the world.

And the reflex influence of such missions! Not only would false religions fall abroad; but at home the Church would gain a thousand fold. Schism would find that there is a spiritual reality in the Church, and the wandering sheep would fly back again to the fold. Infidelity would be abashed before so grand an exhibition of the great power of Jehovah. In herself she would feel the current of life flowing with a new and genial warmth. Every member, enlivened and quickened, would feel that he was of the body. Unity, faith, zeal, charity, patience, peace, love, and all the rich Christian virtues, would be quickened and renewed by successful and well prosecuted missions. The opposite of these virtues will characterize a Church without missions. Our present plan is leading to failure. Pursue it, and we shall soon be a Church without missions. Change it for the old path, and we shall never be a Church without missions.

F.

For the Churchman.

AN EPITOME OF CATHOLIC PRINCIPLE.

BY SENEX.

INTRODUCTION.

The following Compend grew out of a communication made by a young clergyman to his senior, fourscore years of age. The former was a son of a Congregational minister, and designed by his father for the same profession; and accordingly was placed in the Theological Seminary at Andover. The first year passed away quietly, without a single reflection upon the *Catholicity* of the Church.

Upon entering his second year, he commenced the study of Ecclesiastical History; after initiation, the Professor, in his remarks to the class, observed—"Young gentlemen, you perceive the author divides, or notices, two distinct *orders* in the Gospel ministry, *Prelacy* and *Parity*, or Episcopacy and Presbytery; they are both of early date; but the latter has the priority, and was instituted by Christ; the other, soon after the Apostolic age, as better calculated for discipline.* On this account it was preferred by Calvin and most of the Reformers on the Continent. For this reason John Wesley introduced it into his scheme. Soon after the Reformation, the subject was agitated, especially by the prelates in Great Britain; but it was soon silenced by the *Evangelical party;* and was ever thought by them (and I myself think with them) of very little consequence, and never merited half the attention that it has received."

"I soon," said the candidate, "retired to my room, in astonishment. How is this? said I to myself; Christ says, there is one FAITH, one LORD, one BAPTISM—here is acknowledged *two.* Is Christ the author of both? If one is true, the other must be false. How then can the subject be indifferent? There is great diversity of opinions respecting civil government: some contend for *monarchy*, others for an *aristocracy*, and others for *democracy*—and what oceans of blood and treasure have been sacrificed in defence of these respective claims! Have even these claims ever been considered indifferent?"

The candidate soon returned home to his father, and submitted the subject to him. To his increased astonishment, his father reasoned in the same manner; and then said, "G—, are you inclined to the Episcopal Church?" G— replied, I am inclined to unite in and with the Church of Christ—"*the ground and pillar of the truth.*" The father made little or no objection. The son read Potter on Church Government, Miller and Bowden's reply, went to the Seminary in New York, finished his studies, was ordained, and soon settled in a dense population of sectarians, over a small congregation of Episcopalians, who were assailed by a surrounding multitude divided on every religious principle, but united in their hatred against the Church. They singled out the Church minister, called him Arminian, High Churchman, Oxford Tractarian, Traditionist, &c. They charged him with denying private judgment, the change of heart—that he held to Baptismal Regeneration, the merit of Good Works, and also denied Justification by Faith. All which he submitted to me, and I wrote as follows:—

REV. G— S—.

My young brother in the fellowship of the
Gospel of Jesus Christ:

Agreeably to your request, I will endeavor, "God being my helper," to suggest for your consideration some leading ideas, and recommend to your careful reading some authors, that may assist you to inwardly digest and rightly understand and answer the momentous questions you propose; that being well grounded in the *faith once delivered to the saints*, you may stop the mouths of *gainsayers*, and by the *grace* of God, *be ever ready to give to every man that asketh, the reason of the hope that is in you, answering with meekness and fear.*

Having disposed of the best of my library to young clergymen and public institutions, and my memory much enfeebled, I have omitted to mention the page, chapter, verse. Further, as I write with difficulty, I shall be brief, which no doubt you may consider the better part.

The first charge, "You are an *Arminian.*" Some people have a peculiar knack at calling hard names; they called the Saviour Beelzebub, and a Nazarene, and his Apostles madmen and babblers. When men descend to this mode of defence, it argues and exposes their ignorance as well as the weakness of their cause. The Church on this, as well as on other points, has avoided *the doctrines and commandments of men;* using the phraseology of Scripture, she speaks of Predestination and Election generally, applying them to the rise and fall of nations, empires, and distinguished patriarchs, as well as all individuals received into the covenant of grace by circumcision, or Baptism. This use continued for the three first centuries, undisturbed by the vain philosophy of fate, *Geneva logic*, or *modern metaphysics;* and might have continued until this day, had it not been for the unfortunate dispute between St. Austin and Palagius, the latter denying original sin, and of course the necessity of *spiritual regeneration;* the former running towards the other extreme, of *total depravity, passive conversion, irrespective decrees,* and *personal election* and *reprobation.* Notwithstanding the absurdity of the system, and the tenor of the holy Bible, in flat contradiction to it; yet the celebrity of this pious and talented father gave it favor in the Catholic Church, to the great disturbance of her harmony and peace. At the Reformation, John Calvin revived the terrific relic, and interwove it with many other novelties unknown in the primitive Church; and wherever established, it has been succeeded by *heresy* and *schism*, denying not only the unity of the priesthood, but the unity of the Godhead, and the distinguishing doctrines of grace. Trace it from Geneva to England, through Europe and to the United States,—Unitarianism, Transcendentalism, and even Atheism, have been and now are its spontaneous effects. Arminianism was one of its first fruits; and had it not been distorted, persecuted, and condemned unheard by the Synod of Dort, it would have remained the most pure *ism* that ever sprung from Calvinism, that fruitful root of error.

Now, my dear Sir, to find a full discussion of this subject, and the *truth* as it is in Jesus, read *Whitby's Five Points*, Faber on Election, and Lawrence's Bampton Lectures on the Thirty-nine Articles; read also, Heylin's History of the Presbyterians.†

2. They call you *High Church.* By the by, when you come in contact with these parrots, request them to give a definition of High Church and Low Church, and then what they mean by Old School and New School. The term High Churchmen was given to the Nonjurors, who refused to acknowledge William III. to be their lawful king; afterwards it was a nickname applied by sectarians to all who believed in the divine right of Episcopacy. If this be thus now applied, we glory in the title; for although every well informed Catholic acknowledges no such distinction, yet he firmly believes that "*the Church is the ground and pillar of the truth.*" That the Church of England, and her legitimate daughter the Episcopal Church in these United States, are branches of the one universal or Catholic Apostolic Church, founded upon the *Rock of Ages*, deriving all their authority from that *Chief Corner Stone* by an unbroken line of succession from the Apostles, in the line of the first grade, generally styled bishops. And no Episcopalian can believe less; for who ever denies this, in whole or in part, must in proportion be guilty of schism. I am aware that there are diversities of opinion that are disturbing the peace of the Church, the ill effects of which might, in a great measure, be removed, if men would make the proper distinction between *principle* and *opinion*,—to show which, is one object of my present writing.

With this, I think best to unite another *charge* with the one under consideration, viz., "*Oxford Tractarian.*" Permit me, then, to give the following historical sketch, which will show the cause for publishing the "*Oxford Tracts,*" so called, which have produced such an unusual excitement and false charges of the design and tendency of the writers to propagate Romanism; whereas, to my understanding, their object was to defend the Church from the encroachments of Romanism on the one side, and sectarian principles and practices on the other. In doing this, they mention *opinions* and *practices* of the Fathers in almost every age, but decidedly oppose any change in the English Prayer-book, &c.

The following remarks, therefore, are not to justify all *their* opinions, much less all the opinions of the Fathers, but to show that the PRINCIPLES which they generally advocated were called for, that their motives were pure and well timed, and that they have, and will continue to have, a very salutary effect upon primitive faith, and the Catholic Church, sectarianism notwithstanding.

It is readily acknowledged, that for some time after the Reformation, from the sympathy that fellow suffering always (and very justly) excites, the plea of the necessity (on the continent) for parity in the priesthood, was winked at by many in Great Britain, and perhaps believed by a few; and this may in some measure be extenuated, by the consideration that they were emerging from the clouds of Popery and the mists of Paganism that mercenary ecclesiastics had thrown around the sacraments and Apostolic rites of the primitive Church. Their situation was similar to that of the Jews in the days of Josiah: they had much rubbish to be removed before they could find the foundation of the temple; they had much chaff to winnow and blow away from the wheat; they had in some measure to begin anew in restoring the ministry, sacraments and liturgy, to their primitive simplicity. But with prayerful hearts, and a single eye to the glory of God and the salvation of a Church, the purchase of a Saviour's blood, they put *on the whole armor of God, with the girdle of truth, and the sword of the Spirit;* like good Nehemiah, they surveyed the untempered mortar that marred the once fair walls of Zion; like Elijah in the destruction of Baal, who appealed to the patriarchs, they appealed to the Apostles, and thus clad, they fought their way through the dark ages of Papal delusion to the third century, surveyed the Church in her purity when she was comely as Tirjah, and terrible as an army with banners; took her portrait, and adorned the English Church, with primitive truth and order, that justly entitled her to a name, that she has faithfully preserved, the *bulwark of the Reformation.* No doubt there was a diversity of opinion on almost every subject, and this diversity of opinion will be more manifest by a single glance at the bloody reign of Mary. Many, following the advice of the Saviour, "When they persecute you in one city, flee to another," fled to the Continent; some settled at Frankfort, and some in Geneva. Here they found not only Episcopacy laid aside, but a great proportion of Apostolic rites and primitive usages, stigmatized with the terrific name, POPERY. And not only this, but the system of theology changed, even the doctrine of irrespective decrees established, and that of free grace changed by Calvin into rank *Antinomianism.* These novel dogmas, in their exile, were by many credulously embraced; and on their return under the reign of Queen Elizabeth, thus spiced with heresy and schism, they soon began to find fault, for the first time, and object to the surplice, and other distinctive badges of the clerical office, the cross in Baptism, and even the humble posture of kneeling while receiving the *Holy Eucharist;* these were relics, said they, of Popery:—rites and ceremonies universally received in the Catholic Church long before Popery was thought of. For some few years, through the wise management of Elizabeth and her counsel, things remained quiet, till one Cartwright, in a theological dispute before the queen, conducting himself in a turbulent manner, received a rebuke from Elizabeth, at which he took great offence, and "went off," as William Jones expresses it in his "Essay on the Church," "full fraught with *spleen* and *spite*, to Calvin; from whence returning with new *ulcers* added to his old *sores*, and causing fresh disturbances, he was expelled his college, and deprived of his *Margaret Professorship.* Whereupon, with others of his own *Calvinistic cast*, he set up his *Novo Puritanical schism*, with

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* This is perfectly consistent with sectarianism, i. e., improve God's plan of salvation.

† Multum in Parvo. See Geneva Logic, by venerable Bishop Griswold, 1st vol. Churchman's Magazine, and Bishop Onderdonk, on 17th Art., Convention Sermon, 1841.

classes, conventicles, &c., in avowed contempt and rebellion against the *Church.*

Now during these turbulent times there were members of the Church, and even some of the Reformers, that were not a little tinctured with Calvinism and the spirit of hostility to the Church.

As there was "a mixed multitude that went out of Egypt," that were not true Israelites of the true faith, so there were and ever have been not only around the Christian camp, but within it, enemies of our own household. These were the abettors of the calf in Horeb, and promoters of Korah, Dathan, and Abiram's rebellion; this spirit produced the awful calamity and destruction of the Ten Tribes by Jeroboam, who caused Israel to sin, and finally proved the ruin of the Jewish Church and nation. This spirit and *leaven of malice* was early discovered in the Church of Corinth, and called forth the denunciation of St. Paul, who rebuked them as *carnal* and schismatical, while they were having men's persons in admiration. This produced his charge, "*Mark them that cause divisions, and walk contrary to sound doctrine,*" with the warning that if they did not, he would come to them with a ROD, and know by whom the offence had come. And this produced that admirable prayer, which I recommend to some of our preachers, and even editors, who are so fond of *amalgamation* in human societies: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be *perfectly* joined together in the same mind and in the same judgment."* St. John discovered also this spirit, and called it anti-Christ. St. Jude also warns us against *these filthy dreamers,* who speak evil of dignities, and despise dominion;† these wandering stars and clouds without water, who are more bold than the adversary in his dispute with the archangel about the body of Moses, dare not bring a railing accusation—but this spirit has recently spoke of no less than four of our venerable bishops. How much more necessary then is the command of the Apostle, to *contend earnestly for the faith once delivered to the saints.*

If you will have patience with an old man, and permit him to speak in his own way, you will soon perceive how to clip the wings and prevent the direful effects of this schismatical spirit caused by the publication of the OXFORD TRACTS. Don't startle! if you will bear in mind what I have said, and what I am to say,—if I do not prove this, I will acknowledge, with Elihu, *it is mine infirmity.*

It is acknowledged, I believe, by all, that the writers of these tracts are gentlemen, distinguished for their natural talents, unimpeachable in their morals, and apparently fervent in spirit, adorning the doctrine of Christ in all things; and all who have impartially read their publications must say, they give evidence of extensive reading, and a happy tact of writing and telling what they know in plain and unvarnished language, classical in its diction, and adapted to the most ordinary capacity.

Such men, with a mere glance, see through all the disguise of the sceptic, the jesuitical cunning of the Romanist, the subtleties of the scholastic divine, the painted sepulchre of the Pharisee, the cloak of the hypocrite, and the crocodile tears, and the downcast countenance, and whining cant of the fanatic; with the single dash of the pen, they strip these skeletons to the bone, and with the sword of the Spirit dissect the *deceitful heart,* and cause them to tremble at their own shame.

Now, my young brother, glory in this *cross,* and let Shimei curse, and cry out *High Church, Oxford Tracts,* and *Popery;* with such men be not ashamed to live or to die,—for "*blessed are all those who are persecuted for righteousness' sake.*"

Go with these shepherds, set as watchmen upon the walls of our spiritual Zion, and trace that schismatical spirit we have been contemplating in the reign of Elizabeth, never at rest, planning her own ruin and that of the Church on one hand with the Romanists, and the other fanning the flame of heresy and sedition among the fanatic antipodes in appearance, but secret friends. This was manifested in the following manner:—The *Nuncio* in England, with his coequals in managing *pious frauds,* sent several of their number to Rome, praying the Pope to license them as itinerant preachers in England. Their request was granted; they returned and commenced (and for the first time) praying and preaching extempore wherever they could get hearers. Their great theme was immediate inspiration, personal election, reprobation, instantaneous conversion, and final perseverance; that forms of prayer, and the Book of Common Prayer, were the relics of Popery; that the bishops and most of the clergy were papists, and that the Church of England, in a short time, would be united with the Church of Rome. About this period there were some half dozen of Anabaptists from Germany, entered England, who added much to the increasing disturbance in Church and State. But that there was a large majority of the nation that rallied around and defended the altar and the throne, is abundantly evident from the revision of the Book of Common Prayer, and the Offices for Consecration of Bishops, and Ordering Priests and Deacons, and establishing the Thirty-nine Articles. And that they were *High Church,* in the view of sectarians and some of our latitudinarian editors, is certain, notwithstanding the learned Usher, the sainted Bishop Hall, the good Bishop Burnett, and even the judicious Hooker, who have written so much and so well in defence of Episcopacy, have, in some of their unguarded moments, while detailing scenes "that tried men's souls," rather extenuated, than in so many words justified, Presbyterian ordinations. These slips have been brought forward as testimonies in favor of parity; but let these godly men speak for themselves, and compare their language with some recent extracts from their writings, and see who has garbled to support a party ruinous to the unity of the Church.

(*To be concluded next week.*)

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* 1 Cor. i. 10.

† Not less than three bishops have been charged with Popery: Whittingham, Chase, and Doane.

For the Churchman.

CLERICAL CHANGES.

Mr. Editor,—With uneasy feelings I perceive every week such paragraphs as this taking up room that might be occupied with much more *general* advantage to your subscribers. "The Rev. A. B. C., deacon, having resigned the pastoral charge of St John's Church in ——, and removed to T——, desires all letters and communications to be addressed to him at the latter place." Doubtless this is a very convenient way of making known to his *numerous* correspondents the reverend young gentleman's new address. Some time after, another announcement appears, to the same effect as the former, although not precisely in the same words. The meaning is—*the Rev. A. B. C., deacon, having no call since he left* ——, *is yet residing at T*——. Then, by and by, "The Rev. A. B. C., deacon, having received and accepted an *unanimous* call to the parish of St. Paul's, Eastbury, has removed there, and desires all letters and communications," &c. &c. Now why not put all these matters under some such head as "Church Intelligence," in a part of the paper appropriated every week for them? Thus:—

CHURCH INTELLIGENCE.

Abbreviations.—B. Bishop; M. Minister; R. Rector; f. from; t. to; a. at, &c.

ORDINATIONS.

Of Priests,
Of Deacons,

CONFIRMATIONS.

CONSECRATIONS.

INSTITUTIONS.

DEATHS. REMOVALS. APPOINTMENTS.

Abbreviating every thing but the names, and thus compressing every occurrence into one line at the most, like the list of army promotions and appointments. If it is good, why should not the Church *militant* do the same?

AN OLD SUBSCRIBER.

For the Churchman.

CHURCH CONTRIBUTIONS TO THE NEW YORK TRACT SOCIETY OF THE P. E. CHURCH.

Mr. Editor,—In looking over the last annual Report of the P. E. Tract Society of New York, I collect the following comparative facts, which ought to serve as an incentive to increased liberality towards that most useful and meritorious institution:

From all country parishes in the United States, were received only		$409 58
From all New York city parishes, only		211 71
From country parishes in diocese of New York,	$146 58	
From all parishes in diocese of Western New York,	$106 00	
From all parishes out of the State of New York,	157 00	
	$409 58	

Including the city parishes, the diocese of New York has contributed $358, and the diocese of Western New York $106: i. e., the diocese of W. New York has given nearly one third of the whole sum contributed by the two dioceses. Excluding the New York city churches, the diocese of W. New York has given only $40 less than the country churches of the diocese of New York.

Of donations to the Society, Western New York has given more than one third of the whole amount received, i. e., $60 out of $170.

The contributions and donations from all quarters are very limited. The increasing demand for the tracts of the Society, and the admirable influence exerted by them in extending the cause of sound piety and holy churchmanship, demand increased patronage, and a wider liberality from the friends of the Church, and call upon us to "provoke one another to love and good works" in its behalf. Both dioceses are greatly behindhand in their support of this institution. Knowing from long observation how highly valued, how extensively useful, and how much in demand are the publications of the Society, especially those which treat of the claims and principles of the Church, I cannot but bear testimony to the eminent merits of this humble and unobtrusive agent, and implore the divine blessing on its concerns.

RUSTICUS.

For the Churchman.

To the Editors of the Christian Register:

GENTLEMEN,—I have received a number of your paper containing a notice of a sermon lately published under my name. This notice is headed with the words, "An unfounded and shamefully dishonest assertion," in reference to a statement quoted from the sermon itself. The statement thus severely characterized is, in brief terms, and omitting irrelevant matter, that "the opinion has become prevalent among" the Unitarians in New England, "that the first chapters of St. Matthew's Gospel, and of the Gospel of St. Luke, in which alone the miraculous conception and birth of Jesus Christ are recorded, are spurious, and not a part of the primitive Gospel;—and that the whole story is a fable, and that our blessed Lord, instead of being Immanuel, God with us, the Eternal Word made flesh, was no more than the son of Joseph and Mary by ordinary generation;" and further, "that a New Testament has been printed, and is used by the Unitarians of Congregational and Puritan New England, once so firm in the orthodox faith of the Trinity, in which these portions of those two Gospels are printed in brackets, with a long note falsely declaring that they are spurious and unworthy of credit."

You sustain the epithet, "shamefully dishonest," applied to these statements, by alleging that no such "New Testament has been printed and used by the Unitarian *congregations* of New England;" and that the opinion is not *prevalent* among them, "that the first chapters of Matthew's and Luke's Gospels are spurious." It is admitted, however, that such a New Testament has been "*reprinted* in this country," but, it is contended, with the omission of the brackets in which the chapters are included in the original publication; and that it is used, although by a "limited" number of persons. It is stated, also, that the note inserted in this "Improved Version" of the New Testament, does not "*falsely* declare that the chapters are spurious," but simply "makes a strong statement against their genuineness!"

To this, gentlemen, I reply:—First, I have not asserted that the "Improved Version," as you term it, is used by the Unitarian *congregations* in New England, but that it is *used* (how extensively, I cannot be supposed to know) by "the Unitarians." That it is not used by all Unitarians, was not necessary to be stated, for this was known by the congregation to whom the sermon was preached, of whom some were, or had been, Unitarians themselves; and that it is used at all, was stated as a thing by no means generally known, and which many Unitarians even might be surprised and shocked to learn.

Secondly, I have asserted nothing as to the place where, or the persons by whom, this version was printed, as you may convince yourselves by referring to the punctuation of the passage in my discourse, which was delivered as it is punctuated. I asserted nothing as to the printing, (or *reprinting*) of this version; both because I knew nothing certainly, and because I was occupied with another thought, in the expression of which is developed the emphasis of my assertion,—that this version "is used by the Unitarians of Congregational and Puritan New England, *once so firm in the orthodox faith of the Trinity.*" It is very possible, however, gentlemen, that you do not enter into the feelings, with which, as a descendant of those Puritans who verily deemed that they were laying in New England, broad and deep, the foundations of an *immutable orthodoxy,* I regard this portentous fact—the evidence of their failure in that self-willed, but not ignoble, enterprise—for the sake of which they separated from the Church, and abandoned the country, of their fathers.

The copies which I have known to be so used, whether printed in England or in America, had the chapters included in brackets. They were exhibited to me by Unitarians, intelligent and respectable men, (not "scholars,") Bostonians by birth and education, who all advocated the opinion which you deny to be *prevalent* among Unitarians, with an easy and contemptuous confidence not usual in those who maintain a notion entirely singular.

The opinion, however, the prevalence of which I have asserted, is, as you may see again by reference to my discourse, not merely or chiefly, that of the spuriousness of the first chapters of St. Matthew and St. Luke, but also, that which denies the miraculous conception of our Lord, and his birth of a virgin, whether springing from a critical rejection of a part of the Sacred Canon, or from those abstract principles of rationalism which are the real strength of your system. That this opinion is not prevalent among Unitarians, is, I confess, news to me. That it is not held by the present proprietors of King's Chapel, I am rejoiced to hear, and shall find a satisfaction in thinking that whatever they have retained of the Festival System, may have contributed to preserve them from an error so shocking.

Undoubtedly that which imparts the reprehensible emphasis to the note "*making a strong statement against the genuineness*" of the chapters in the two Gospels, is the inclusion of the chapters themselves in brackets. I should consider a version so printed as making a *declaration* essentially false, as to the authenticity and credit of this portion of the canon. If, therefore, my language does not describe the note in question with verbal accuracy, I cannot see that it misrepresents its real drift and tenor, which is to produce the impression of the chapters being spurious, to represent them as of dubious authority, and in fine, to discredit the narrative. I described the note from memory, and transferred to my language my indignant recollection of its tenor—an inaccurate—a not precise—statement, it might be termed; but "false," "shamefully dishonest,"—such epithets, I apprehend, are in no sense applicable to it. I am very willing to allow, that the omission of the brackets in the American edition alters the case essentially, so far as that is concerned; and as to the word "falsely," which seems to have excited some feeling, it was intended by it to deny the spuriousness of the chapters—to affirm their authenticity as a matter not to be held *questionable,* not to impute wilful misrepresentation to those who questioned or denied it. I, at least, had no design to insult, however strongly I may have expressed my sense of an attempt to undermine the faith of persons at once in the Canon and in the Creed.

You say of my statement, as represented in your questions and call for proof, "The assertion is false." I might in the same spirit, and not without apparent justice, reply—"The denial is an evasion." But I will rather consider it as an unconscious *ignoratio elenchi:*—whether the facts justify such epithets as you have seen fit to apply to my discourse, I leave to your own sense of Christian and gentlemanlike decorum.

I remain, gentlemen,
Your obedient servant,
JEDIDIAH HUNTINGTON.

Middlebury, April 28, 1843.

To the Editor of the Churchman:

Rev. and Dear Sir,—I send you for publication the above letter, written on an occasion which, I trust, the letter itself will clearly explain. In addition to the denial of my statements, as it pretends to be, the article in the Christian Register contained some observations on the general scope of my sermon, to which, through your columns, there may be no impropriety in my replying.

Thus, in citing the title of my discourse, "The *Divine* Institution and Use of the Festival System of the Church," the editor puts a note of interrogation after the word "Divine;" his design in doing so being apparently explained in the following sentences:—"If a man chooses to maintain the divine appointment of the Festival System of the Church, we are perfectly willing he should do so. We do not object to some parts of this system ourselves on the ground of utility. But when we come to authority and divine appointment, we have always supposed that St. Paul settled the principle that applies to these matters in the fifth verse of the fourteenth chapter of the Epistle to the Romans."

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind,"—is the text alluded to.

I think it must often have struck you, my dear Sir, in your controversies with the many forms of error that from time to time call for your animadversion, how difficult it is for a man whose mind has admitted the perverting influence of heresy, to apprehend truly either the position or the argument of a Catholic antagonist. *Ignoratio elenchi* might be written as a condemning and sufficient sentence upon almost all arguments directed against the institutions or doctrines of the Church.

An instance of this facile misapprehension may be seen in the above quotation from the Christian Register. I had pointed out in my sermon the "Divine *Institution*" of the Festival System, which cannot be denied, I apprehend, by any one who has read the Old Testament, and believes it to be a true history; and the editor interprets the expression as equivalent to the Divine *obligation* of that System as resting upon the existing Church. With equal propriety, had I spoken of the Divine *Institution* of bloody sacrifices, he might object, that such sacrifices are not *obligatory under the Christian Dispensation.* Not that I doubt the obligation of observing the Festival System, although the subject of my sermon was not its obligation, still less its *Divine* obligation, but its Divine *Institution.*

It is a matter of fact that the Church has ever maintained the system, whether as thinking it obligatory, or for any other reasons; and I say, and in my sermon maintained, that the *system* was originally instituted by GOD. The Church, I argued, did not *invent* the Festival System;—she found such a system already in existence, instituted ages before, and in part at the Creation, by the Divine Wisdom;—she appropriated and continued that system. Can this be denied?

Again; this system, as divinely instituted, was instituted for a purpose; to answer an end; it had a use, which use is also divinely revealed. I argued that it has the same use now; and this, I apprehend, is admitted by the Editors of the Register, as they say they do not "object to the system on the ground of *utility,*" unless indeed they think they have discovered a use not contemplated by the Divine Wisdom.

Now as this use was to preserve in the Church, and so in the world, "the memory and the belief of those acts of Divine Power and Mercy by which we were redeemed," it is evidently because it makes against themselves, that the editors deny the force of the argument drawn from the apostacy of New England into Socinianism. If the Festival System is of use in the preservation of Divine Truth, it would have tended to preserve the truth of Christ's Divinity.

It is not, however, my "theory," as the editors say, that the rejection of the Festival System by the Puritans, was "the great cause" of the decline of their societies into Unitarianism. The cause lay back of that, and was involved in the rejection of Episcopacy. In rejecting Episcopacy, the Puritans rejected the universal tradition of Christians as to the Polity established by the Apostles; their descendants have but carried their principle out to its legitimate result, in rejecting the same universal tradition as to the Faith once delivered by the Apostles. The first step was schism; the second was heresy; the principle involved in both was the same—the rejection of the universal tradition of Christians;—and those who take the first step, are always sure, sooner or later, of taking the second. The onward path in that by-road, although it may seem to ascend at first, is sure to lead downward at length; and it is a *facilis descensus,* as some of us know too well, who, having returned to the king's highway, and been blessed with the restored vision of the celestial city to which it leads, have been forced to exclaim in the language of devout antiquity, "Too late have I known thee, O Ancient Truth! Too late have I loved thee, O Ancient Beauty!"

Let us sincerely pray that our yet wandering brethren also, may, retracing the steps, and confessing the sins of their forefathers, be gathered into the Catholic fold, and submit to the Catholic Faith.

Truly and affectionately yours,
J. H.

Middlebury, St. Philip and
St. James's Day, 1843.*

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* This date is not assumed, yet, see the Collect.

For the Churchman.

Mr. Editor,—Your correspondent "F.," in the *Churchman* of the 29th inst., has partially entered into my meaning, as regards the management of missions. In accepting the proffered service of a missionary, it appears to me that *caution is not* used: willingness does not confer *aptitude* for the office, and hence the limited success. In the affairs of ordinary life, we do not engage a domestic or agree with a clerk, unless previously assured of their qualifications, and I hold (without admitting the parallel to be a derogation) that it is incumbent to act with equal caution and prudence on other occasions.

The first qualification necessary and actually requisite for a missionary, is ZEAL:—the second, equally called for, is EDUCATION:—the one tempers the other with judgment, and checks its too ardent aspirations. Zeal, without the curb of education, degenerates into bigotry, frightens the ignorant, and offends the well-informed:—tempered by information, it is elevated into Christian charity, gains the affection of the unenlightened, and conciliates the enlightened. Is this ever made a requisite with us? Let the communications of many of them, from the seat of their labors, answer! What are they? A string of trite sentences, interlarded with ejaculations of the most trivial character, conveys the information that on such a day a prayer-meeting was held—a discourse delivered—and a tract delivered! In vain we look for an exposition of the effects of the details of the Saviour's love on the recesses of the heart! In vain we look for an expression, a single idea, that can add to our knowledge of the human heart. But, Mr. Editor, I am again trespassing, and in my next will offer my views of the course needful to prepare a missionary for the labors he undertakes: labors necessary for the attainment of his objects, and calculated, in their issue, to convey the assurance of blessing to millions.

Yours respectfully,
1st May, 1843. ROBERT COURT.

THE CHURCHMAN.

SATURDAY, MAY 13, 1843.

REMOVAL.—The Office of THE CHURCHMAN is removed to No. 109 Nassau-street, up stairs, one door below its former location.

"COMMUNION UNDER ONE KIND.—This subject has recently engaged the attention, not only of the author of the dialogues in the *Banner of the Cross,* but likewise of a correspondent of the *Churchman* who thus invites the attention of the editor to it.

[See Churchman of April 29.]

"The *Churchman* answers that they do not receive the Sacrament, but graciously allows that the grace of the Sacrament is not withheld from them, provided they desire the Sacrament, and manifest their desire in all proper ways. This, however, he will not have understood of England and this country, where the fault is their own, since, if they will, they can apply to Episcopalian ministers. The anxiety of the correspondent, and the answer of the *Churchman,* suppose that the Sacrament consists of bread and wine—an enormous error contrary to the faith of all Christian antiquity, grounded on the divine Scriptures. The *Churchman* says:—

'It is a common remark that the laity of the Roman Church receive but half the sacrament of the Eucharist: but we apprehend that it would be more strictly correct to say simply that they do not receive the sacrament.

'A sacrament, according to the Trent Catechism, is a sensible thing, which, by divine institution, has a power of causing as well as signifying holiness and righteousness. Now what is the sensible thing to which our Lord has annexed the grace of the Eucharist? It is neither bread alone, nor wine alone; but bread and wine; and therefore it is not either separately from the other, but both together, which make one sacrament: so that unless both are received, the sacrament itself is not received. Hence the laity of the present Church of Rome, who are deprived of the cup, do not, strictly speaking, receive the Eucharist.'

"It is this low *sacramentarian* view that leads the superficial observer astray, and it is to explode it, and to maintain the divine nature of the mystery, that the Church so strenuously maintains the discipline of communion under one kind, which many causes, independent of the direct action of ecclesiastical authority, concurred to introduce and establish. It is the Body and Blood of Christ which are given in the Eucharist, under the appearances, or species, of bread and wine. There can be no separation of the Body from the Blood, now that Christ reigns glorious and immortal. 'Our Saviour,' says the correspondent, 'was more particular to command the use of the wine than the bread.' In the conclusion He says: 'drink ye all of this.' This command, recorded by St. Matthew, regarded the Apostles then present. Christ had taken bread, and broken it in separate pieces, and gave to each one, saying: 'Take ye, and eat: This is MY BODY.' When He took the chalice, and gave thanks, He gave it to them, saying: 'Drink ye all of this. For this is MY BLOOD of the New Testament which shall be shed for many unto remission of sins.'* The same is related by St. Mark: 'Having taken the chalice, giving thanks He gave it to them. And they all drank of it. And He said to them: This is MY BLOOD of the New Testament which shall be shed for many.'† No peculiar stress seems to have been laid on this circumstance, but that they were all to drink out of one bowl, or chalice, as they had used one bowl at the Paschal supper, in token of religious fellowship. In reference to that bowl, the Evangelist St. Luke employs an expression of the same import: 'Take and divide among you.'‡ It is clear, indeed, that Christ willed the Apostles to receive under both kinds, and that they so received; but it does not thence follow that they were commanded so to administer it at all times. In discriminating what is essential in the Sacrament from what is merely circumstantial and accidental, we cannot have a safer guide than the ancient practice and persuasion of the Church, which, at all times, believed and adored the Eucharist as the true Body and Blood of Christ, but regarded the mode of receiving it as a matter of disciplinary arrangement. The *Churchman ex cathedra,* from the editorial tripod, judges otherwise:

'It is a plain departure from the institution of Christ, not in a *circumstantial,* but in the *essence* of the institution, over which the authority of the present Church has confessedly no control; and it is therefore one among many proofs of the fallibility of the Roman Church, and consequently of its being a branch only of the Catholic Church. It is not by the miserable sophistry and fallacious precedents of Bossuet, but by a return to primitive usage, that this bar to Catholic unity is to be removed.'

"The inconsistency which allows us to be a branch of the Catholic Church, whilst we are charged with depriving the laity altogether of the chief Sacrament instituted by Christ, is amazing; and the boldness which brands as miserable sophistry, arguments which seemed conclusive to the splendid mind of Bossuet, is unenviable. Precedents do not become fallacious by the mere will of an editor: they stand recorded and incontrovertible. Communion under one kind was practised in the earliest and brightest times of the Church, since the lips of infants were suffered to approach the awful cup, when they were yet unable to communicate under the other species; and in sickness the Sacrament under one kind was afforded to the dying; and in times of persecution the faithful were privileged to retain in their houses a box of consecrated hosts, whereof they might partake when unable to assemble for worship. Was this a wanton mutilation of the Sacrament? Did they receive no Sacrament?

"The *Churchman's* invitation to return to primitive usage, reminds us of Bishop Smith's advice to restore immersion. In both cases the actual discipline is at variance with the ancient general discipline: but is supported by undoubted facts which prove that the essence of the rite is untouched. The chief objection to restore the ancient practice arises from the erroneous views which would be favored by its re-establishment. The virtue of Baptism, which cleanses the soul, without reference to the quantity of water, would be obscured, if at the instance of those who consider that immersion is essential, this practice were restored: and the mysterious nature of the Eucharist would be kept out of view, if communion under both kinds were granted in compliance with the wishes of those who believe it to be mere bread and wine, or the hallowed symbols of our Saviour's Body and Blood. The learned Hugo Grotius did not consider our present practice a bar to Catholic unity. Of him Walch, a Lutheran, remarks, that in his judgment "there is no obstacle to concord in this respect, save the atrocious charges of sacrilege brought by some Protestants against the Roman Church: notwithstanding that in the commencement of the Reformation, Luther, Melancthon, and Bucer, believed that this Sacrament could without sin be received under one symbol."§

"The answer of the Churchman" not only *supposed,* but distinctly mentioned two things as belonging to the Eucharist, a "sensible thing," and *the grace annexed;* conformably to the declaration of the Council of Trent that the Eucharist is "a symbol of a sacred thing, a visible form of an invisible grace." Now when the Herald charges us with holding that "the sacrament consists of bread and wine," he must refer either to the invisible grace *or* to the visible form; the sacred thing *or* the symbol. To charge us with holding that the invisible grace of the Eucharist is bread and wine, is an extravagance, we flatter ourselves, which could never have entered into his head. It follows, therefore, that "the enormous error" with which he upbraids us is, that the symbol or visible form of the Eucharist is bread and wine. But if the symbol or visible form of the Eucharist be *not* bread and wine, will the Herald please to inform us what it *is?*

To hold with the Council of Trent that the Eucharist is "a symbol of a sacred thing," and that "immediately after the consecration the true body of our LORD and his true Blood, together with his soul and divinity, exist under the appearances of bread and wine," is no "low sacramentarian view," and assuredly not *the* view to explode which that same Council sanctioned the communication of the laity under one kind only. It had, therefore, been more accurate to say that "the view" which the existing discipline of the Roman Church aims "to explode," is, that the physical substance of the bread and wine as distinguished from their accidents, (figure, color, &c.,) remains after consecration; and that the view which it aims to uphold is, that immediately after consecration the physical substance of the bread and wine (as distinguished from their accidents) is removed, and that the Body and Blood of CHRIST are substituted in its place. That the discipline of the Roman Church is fitted to uphold this scholastic subtlety of *substitution* (which modern Romanists absurdly call *transubstantiation*) is sufficiently probable; but that it is fitted to maintain the true doctrine of the Eucharist, or transubstantiation in the primitive and Catholic sense of the term, is by no means apparent.

"It is clear, indeed," says the Herald, "that CHRIST willed his apostles to receive under both kinds, and that they so received;" and it is equally clear that our LORD commanded his apostles to "do" as He had done; and no less clear, that the successors of the apostles in the Roman communion refuse to "do" to the faithful, as our LORD did to the apostles; *viz.,* administer under both kinds. How do they justify this plain departure from the original institution?

In the first place, they seek to penetrate the ground of this sublime mystery, and thence to determine what part of the divine institution is or is not necessary. "There can be no separation," they say, "of the Body from the Blood, now that CHRIST reigns glorious and immortal;" or as Bossuet more fully and strongly affirms, our LORD himself "cannot separate the virtue of the sacrament, nor cause any other grace to accompany his blood shed, than the same, in the ground and substance, which accompanies his Body immolated."

In this mode of argument there is, to say the least, great danger of error and presumption; we add, in all humility, that this particular argument is sophistical: for although the grace be one, it may nevertheless by our LORD's appointment be so annexed to both species as not to be ordinarily conferred, unless both are received. The question, therefore, really at issue, is one of fact; is it so appointed?

"But," says Bossuet, "did CHRIST suspend the effect which his Body was to produce, until such time as the Apostles were to receive his blood?" To show the sophisticalness of the question, we need only reply in the words of one who had studied the subject more profoundly than Bossuet:—"It may be affirmed," says Bellarmine, "that the Eucharist under the species of bread does not confer grace, unless the Eucharist is received entire. And because when both species are received, there is not an entire reception until both have been received; that therefore the Eucharist under the species of bread confers grace indeed, but not before the reception of the other species."—*De Sac. Eucha. lib. iv. c.* 23.

Hence, if the laity of the Roman Church were now, as anciently, communicated in both kinds, it would, in the judgment of Bellarmine, be true that the grace of the Eucharist would not be received until the species of wine were received. How can the Roman laity be sure that the same is not true now, when they are communicated in one kind only? Besides; supposing, what we can by no means grant, that they receive the sacrament when they partake of only one species, it is still worthy of their most serious consideration, that their Church has never ventured to affirm that, so communicating, they receive *all* the grace of the sacrament. The most that the Council of Trent—whose every word was well weighed—has ventured to affirm is, that "they who receive one kind only, are defrauded of no grace *which is necessary to salvation.*" They had good reasons for their cautious language; and certainly if the obedience of the Christian is to be pared down to the standard of what is "absolutely necessary," it is meet that grace should be dispensed in corresponding proportion.

If both kinds are not necessary to be received, why did our Lord deliver to his Apostles in both kinds? We do not here ask why the Eucharist was instituted in both kinds, for we have in mind the distinction that the Eucharist is a sacrifice as well as a sacrament, and that both species are consecrated, in order that they may be offered to GOD, and a more lively representation be made of the death of CHRIST. But we ask, why was it delivered to the Apostles in both kinds? As a sacrifice, it was offered to GOD; to the Apostles it could have been given only as a sacrament. Indeed, Romanists themselves allow, that the Eucharist, *considered as a sacrament,* is necessary in both kinds for the officiating priests: why not then equally necessary for the laity?

We have a painful illustration of the effect of the discipline of modern Rome in this matter, in the fact that her priests now represent the species of the wine in the Eucharist, as a (we quote the Herald's words) "merely circumstantial" affair. Such a view, is a step beyond the Council of Trent, and the doctrine of the best Roman divines, who have never denied that the species of wine pertains, equally with that of bread, to the essence of the Eucharist.

The Herald, also, evades the question, which is not respecting the mode of reception, but the fact of reception. Let him prove the fact of reception, on the part of the laity and non-officiating priests, and we shall raise no objection to Rome, or any other particular Church, regulating the mode.

The argument from Baptism is unsatisfactory; for the sign or outward part of this sacrament consists, by the divine institution, of only one material element, and is wholly exhibited in affusion or immersion; both which being different modes of exhibiting the whole prescribed sign, it is competent for the Church to direct either at her discretion. In the Eucharist, however, the sign or outward part of the sacrament consisting, by the divine institution, of two material elements, it follows that if either is withheld, the sign or outward part of the sacrament is not wholly exhibited; and consequently that the sacrament is not administered.

If the precedents derived from the usage in the case of infants, the sick and the dying, are fallacious, as alleged by Bossuet, they are something worse as alleged by the Herald; who brings them to prove that the species of wine is "merely circumstantial;" a monstrous proposition, and contrary to the decree of Trent, (Sess. xxi. c. 3.,) which affirms "that under one kind only [and therefore under either] whole and entire, CHRIST and a true sacrament is received."

When the precedents are alleged for a different purpose, it will be time enough to give them a different answer. At present it suffices to show that they are alleged to prove an absurdity. Can the sacrament of the Eucharist be made without wine? Can the Roman Church decree that it shall be so made, and yet remain a branch of the Catholic Church? What is it then but an absurdity, to talk of the species of wine in the Eucharist being "merely circumstantial and accidental?"

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* Matt. xxvi. 27.

† Mark xiv. 23.

‡ Luke xxii. 17.

§ Introd. ad. lib. symbol. b. 1, c. iii. § xliii.

We have received the "Correspondence with reference to Episcopacy tested by Scripture, between the Rev. Dr. Hewitt and the Rev. N. E. Cornwall." [Bridgeport: Pomeroy & Nichols,] and are happy to see from it, that the question whether Episcopacy can be successfully tested by Scripture, is still in agitation. We hope that the question will be discussed on both sides in good temper. Let both parties aim at the truth, and bear with each others' infirmities, and good will result from the controversy. The reluctance of Dr. Hewitt to acknowledge the distinction between names and things, as pointed out and applied by Bishop H. U. Onderdonk, seems to us an instance of the force of inveterate habit over even strong minds. However, if Dr. Hewitt really thought the argument "contemptible," we do not blame him for calling it so, under the circumstances; and shall be glad to see the best array of reasons to the same point which his vigorous pen can produce. By the by, it is instructive to observe, that this admirable Tract, "Episcopacy tested," &c., is set down by Dr. Hewitt as "a High Church publication of the Oxford stamp;" which means, we suppose, that it tells effectively for the Church.

"ANOTHER PORTRAIT," (see last page,) will be read with the like pleasure as the last. We have long desired to give further extracts from "Bernard Leslie," besides those which appeared in our columns last fall; but have never been able to keep our own copy of the work long enough; so often have we been asked to lend it. We are surprised that some of our booksellers have not reprinted it.

NEWMAN'S SERMONS.—Several extracts from these Sermons, marked for insertion in our present number, have been unavoidably omitted. We recommend our readers not to wait for them, but to go to Appleton's and purchase the book. Our country readers, we hope, will avail themselves of the earliest opportunity to order the work.

BRITISH CRITIC.—We have again been behind our editorial brethren in the receipt of this valuable journal, and have not yet had it long enough to read it through. The leading article, on "Sacramental Confession," contains many sound and valuable reflections. We regret, however, that the writer should recommend private confession as a *general* rule, and much more that he should even mention, save to condemn, its enforcement. We regret also that he should have marred the effect of many grave and judicious reflections, by his extracts about St. Francis and St. Philip Neri, which seem to us to be worse than *babyish*—because directly calculated to nourish a voluptuous sentimentality and licentious practice. We go heartily with Lord John Manners and his reviewer, in the Plea for National Holidays. The review of Bishop Doane's Sermons has afforded us pleasure; and none the less because it has for its running title "The Bishop," &c., and not "The *Lord* Bishop," &c., a title which, however well meant, is not only ungrateful to republican ears, but positively injurious to our Church. The article on "Ecclesiastical Bodies Politic," as far as we have read, is deep fraught, and of sterling value: we are glad to see that the writer is not so mad as not to contemplate emergencies of controversial hostility to Rome. In the article on Lord Strafford we have but dipped, by reading here and there a splendid passage, which gives promise of deep interest to the whole. That on Sir Aubrey De Vere's Poems is as yet a *terra incog.* Among the literary notices we are pleased to observe one on a new work of Mr. Caswall, "The City of the Mormons."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The Church Intelligencer of April 12th contains a correspondence between the Rev. Mr. Campbell, Secretary of the above named Society, and the Rev. E Bickersteth, in which the latter expresses his surprise and regret that attachment to the theological opinions advocated in the Tracts for the Times, is not considered a disqualification for missionary employment in the Society's service, and intimates that unless it be so considered, he and many who think with him, may be compelled to withdraw from the Society their support. The Secretary stands his ground firmly, and insists that the Society can recognize no other theological tests than those which are provided in the Liturgy and Articles. Mr. Bickersteth, however, very much to his credit, concludes on the whole to adhere to the Society. The archbishops and bishops have also come out unanimously and strongly with written expressions of their confidence in the Society, and commendations of it to the support of the Church. All this looks well, and we sincerely hope that all the friends of Mr. Bickersteth will continue with him to sustain the Society, without insisting on concessions which the Society cannot make. We should be glad to publish these letters in connexion with extracts from the "Epistolary Correspondence" of Bishop Nicolson, who, together with ROBERT NELSON and others of like mind, projected the Society. It would thus be seen that if Mr. Bickersteth's tests had been adopted, the very founders of the Society, if now alive, would be shut out from its service!

THE KINGDOM OF CHRIST; *or Hints respecting the Principles, Constitution and Ordinances of* THE CATHOLIC CHURCH. *By* FREDERICK DENISON MAURICE, M. A., *Chaplain of Guy's Hospital, and Professor of English Literature and History in King's College, London. From the second London edition.* New York: D. Appleton & Co., 200 Broadway. Philadelphia: George S. Appleton, 148 Chestnut-street. 8vo., pp. 595.

A slight inspection, and the suffrages of others whose judgment we respect, lead us to anticipate much pleasure and profit from the perusal of this large and handsome volume. It is, we have reason to think, a sound, original and instructive work, and hundreds of our clergy and intelligent laity will rejoice to learn the fact of an American reprint, by the same enterprising house which has just issued Newman's Sermons.

We are pleased to learn that the Rev. F. I. Goodwin, Rector of St. George's, Flushing, has returned from the South, with health entirely restored, and has resumed his pastoral duties.

On Sunday, the 30th inst., in Trinity Church, Pittsburgh, Mr. William I. Bakewell, for four years past the minister of the Unitarian congregation in that city, and formerly of congregations of the same denomination in Chester and Norwich, England, and Edinburgh, Scotland, was baptized by the rector, the Rev. Dr. Upfold, and is preparing to enter the ministry of the Church.

In connexion with this notice, we may mention, that we have received an interesting pamphlet, which Mr. Bakewell has published, and portions of which we shall transfer to our columns, for the testimony they bear to the influence of our Liturgy.

The residence of Rt. Rev. Bishop Kemper, while in the city, is at Mrs. Cadle's, 691 Broadway.

At a meeting of the Standing Committee of the Diocese of New York, held on the 8th instant, the consent of the Committee was given, in the canonical form, to the Consecration of the *Rev. John P. K. Henshaw, D. D.*, to be Bishop of the Diocese of Rhode Island. At the same meeting of the Committee, the *Rev. Albert P. Smith*, and the *Rev. James W. Stewart*, were duly recommended to the Bishop for Priests' Orders.

A friend, in whose judgment we confide, requests us to call attention to the advertisement of Mrs. Bailey; adding, that a word of commendation would be well bestowed.

We hardly know in what words to express our sentiments respecting the annexed communication; but the publication of it will at least bring the subject before the Church.

Irwinton, Barbour Co., Ala., April 17, 1843.

Rev. Sir,—I have delayed making our wants known unto you until the announcement of the result of Mr. Johnston's nomination to the bishopric of the diocese of Alabama appeared. Seeing in the last "Churchman" that he has refused the appointment, let me beg of you to interest yourself for us, and relieve our destitution by soliciting the aid of the Domestic Missionary Society.

Cannot a minister be found, who, actuated by the same spirit with the Bishop of Zealand, will leave home and friends and worldly enjoyments, to come to Irwinton, and establish that visible Church which is here unknown? "The same Spirit will guide, and teach, and comfort, and watch over him here;" and if he fails to meet his reward here on earth, it will be more abundant throughout eternity.

We are fifty miles from a church, and entirely debarred from its services. There are nine confirmed, and perhaps twice that number of baptized, members of the Church in and around Irwinton, who would, I am sure, gladly contribute to the salary of a minister if he would come to them; and when a congregation was organized and united, they would in all probability be able to build a church. We only require a head, to form a vigorous and active body. If any one could be prevailed upon to accept the laborious and disagreeable office of bishop of the diocese, we might hope for his assistance; but as there is no expectation of being supplied shortly, we conjure you to make application to the Missionary Society for a shepherd to a little flock thirsting for the waters of life. If you succeed, you will have the reward that follows the performance of a charitable act, and the sincere prayers and thanks of an EPISCOPALIAN.

Rev. Samuel Seabury, D. D.

Communication.

REPREHENSIBLE.—The practice with many people of going late to Church is reprehensible; it is attended with serious annoyance; more particularly to those who have the misfortune to have seats near the entrances. There is no excuse for this. There is a time for all things—and that set apart for the worship of the *Most High God* should not be desecrated by untimely interruptions. Nothing is more common than to have your attention drawn off from the confession and prayers, by this disturbance of some slothful straggler, who had been too indolent to prepare himself in time for the service. It would be much better for such people, if they cannot come themselves in time to a decent attendance upon divine worship, to stay away altogether. But if any casualty which may happen should interpose to prevent a timely attendance, they ought to have good manners to wait till the worshippers have risen from their kneeling attitudes. The parable of the wise and foolish virgins ought to admonish such delinquents. Indeed, the offence has become so general, that it would be well if the rebuke came occasionally from the officiating minister.

INTELLIGENCE.

DIOCESE OF PENNSYLVANIA.

DAILY SERVICE.

The introduction of the venerable and salutary practice of *Daily Prayer* was made in St. Peter's Church, in this city, [Philadelphia,] on Ash-Wednesday, the 1st of March; since which time "Evening Prayer" has been daily celebrated.

In accordance with the suggestion of the rector, Rev. William H. Odenheimer, A. M., at the last meeting of the Vestry, requesting their co-operation in carrying out this branch of the Devotional provision of the Prayer-book, it was

"*Resolved*, That the Vestry cordially and unanimously concur in the suggestion of the rector, relative to the adoption in this parish of an ancient and pious usage of the Church. They believe that the institution of daily public worship here, will be acceptable and profitable to the immediate congregation, and will be hailed as an example worthy of imitation, throughout the land."

St. Peter's Church will, therefore, be open for Evening Prayer every day in the year, (during the summer at 6 o'clock,) and for Morning Prayer also on every Friday and Holy Day, at 11 o'clock.

We are well assured that all, clergy or laity, who may be able to avail themselves of the privilege of offering their prayers daily in the courts of the Lord's House, will receive a hearty welcome by the rector and people of St. Peter's—a parish which has always been distinguished for its Christian urbanity and hospitality to strangers.

By a notice published last week, it will also have been seen that a similar suggestion has been made by the rector, Rev. George Boyd, D. D., and resolution adopted by the Vestry, of St. John's Church, N. L., Philadelphia, which is open for *Daily Prayers* at 6 o'clock in the morning—and freely open, we have no doubt, *to all* who may be disposed to attend.—*Banner of the Cross.*

At a meeting of the Standing Committee of the diocese of Pennsylvania, held on Tuesday afternoon, 2d instant, Messrs. John W. Shackelford and George Whitefield Timlow, were recommended to the bishop to be received as candidates for Holy Orders; Messrs. Henry T. Heister, Joseph M. Lybrand, Richard M. Abercrombie and Samuel P. Nash, were recommended to be admitted to Deacons' Orders; and the Rev. Messrs. William Henry Bourns and Azariah Prior, Deacons, were in like manner recommended to be admitted to Priests' Orders. At the same time, the canonical testimonial in favor of the Rev. J. P. K. Henshaw, D. D., bishop elect of Rhode Island, was unanimously passed and signed by the Committee.—*Ib.*

We learn from The Pledge, published at Hagerstown, Md., that the Right Rev. Bishop Whittingham arrived there on Saturday, 22d ult., and would remain some weeks—officiating in St. John's Church, during the absence of the rector, Rev. T. B. Lyman, on business connected with St. James' Hall.—*Ib.*

Confirmation.—On Sunday, 30th ult., in the morning, Bishop Onderdonk confirmed 43 persons in Emanuel Church, Kensington; and in the evening 52 persons in the Church of the Evangelists, Southwark.—*Ib.*

The Rev. Oliver A. Shaw has received and accepted a unanimous call of the wardens and vestry to the rectorship of St. Luke's Church, Newtown, Bucks county, Penn. He will continue to reside in Philadelphia.—*Ib.*

☞ The 59th Annual Convention of the Protestant Episcopal Church in the Diocese of Pennsylvania, will be held in St. Andrew's Church, Philadelphia, on Tuesday, the 16th day of May, instant, at 6 o'clock, P. M.

G. M. WHARTON, Sec. of Con.

May 1, 1842.

DIOCESE OF CONNECTICUT.

Clerical Changes.—The following changes which took place in this diocese at Easter, have come to our knowledge:—

Rev. Henry Fitch has resigned the charge of Grace Church, Hamden, and been called to St. Andrews's Church, Northford, and St. John's Church, North Haven, which are ecclesiastically a single cure, though for a while they have been separated, and temporarily supplied by Rev. R. Shaw, and Rev. A. B. Chapin.

Rev. Henry Townsend has resigned the charge of Christ Church, East Haven, and been called to Woodbridge, in connection with Westville, a part of his former charge. The parish of Woodbridge has been virtually extinct for many years, but appears to be reviving.

Rev. C. W. Everest has received and accepted a call to Grace Church, Hamden.

Chronicle of the Church.

Never has there been a time, when there were so many outward signs of prosperity in this diocese, and we trust its spiritual interests keep pace with its external progress. The confirmations of the bishop have been unusually large, and often attended with many incidents of deep and peculiar interest. There seems to have been a general seriousness pervading all the congregations in this vicinity for many months,—a silent but sure spirit, at work in the minds of the people, bringing them nearer and nearer to God, and his people. There is a great increase of numbers in our Church, and we trust of piety also. "They shall prosper who pray for the peace of Jerusalem."—*Ib.*

TEXAS.

We are gratified at being able to announce that the Trinity Church, in this city, which was nearly demolished in the storm of September last, stands again erect, in even more than its original strength and beauty. Our rising city is indebted, for the restoration of this ornament and honor, to the perseverance and energy of the rector, Rev. Mr. Eaton, seconded by the liberality of his friends, and the friends of the Church in the United States, without which, owing to the depressed circumstances of our own citizens, this now handsome building must have remained, for a long time to come, a ruin to mar the beauty and denote the poverty of the place.—*Galveston City Gazette.*

At a consultation of the undersigned Missionaries, held at Galveston, April 8th, 1843,

Resolved, That all communicants of the Episcopal Church in the United States, or elsewhere, who shall hereafter remove to Texas, be requested to bring satisfactory testimonials of Christian character; and that they enjoyed the confidence of their rectors at the time of their emigration.

We feel constrained to say, that we cannot hereafter admit any emigrant to the communion without such testimonials. We have come to this decision for the protection and welfare of the Church in Texas; and also to save ourselves the mortification to which we have in some instances been already subjected.

CALEB S. IVES.
BENJAMIN EATON.
CHARLES GILLET.

N. B. All the periodicals of the Church are requested to give the above several insertions.

DIOCESE OF VIRGINIA.

Appointments of the Bishops after Convention.—As it is proper and desirable that the ministers and parishioners should have timely notice of the visits of the bishops, it is now stated, that immediately after the Convention, Bishop Meade, by divine permission, will visit Amherst county, some parts of Nelson and Albemarle, of Orange, Madison, Culpeper, Fauquier and Prince William. Bishop Johns will visit the counties on both sides of the Rappahannock, and on the Potomac, beginning at Fredericksburg; and after returning thither, stopping at Aquia Church and Dumfries, on his way to Alexandria.

Bishop Meade will be at the Theological Seminary from the 20th of April, until the Convention, and wishes letters to be addressed to him at the Theological Seminary.—*South. Churchman.*

Increase of the Church in Canada.—There has been lately a large increase of members to the Church in Montreal, Canada. There are now four Episcopalian churches in that city, and a fifth is about to be erected.

The (Satirical) Life and Defence of Bishop Bonner, lately published, is believed by many in Germany, and perhaps elsewhere, to be a *bona fide* attempt to vindicate the character of that sanguinary prelate, and is mentioned by a writer in the *Vierteljahrs Schrift*, as written with that view, and to recommend the (Roman) Catholic Church. The author will probably not relish much this view of his work. Satire is a dangerous weapon in unskilful hands, and in this case has been made to smite the friends of the author, as well as the foes.

Oxford Univ. Herald.

The Prayer-book in Italian.—The Rev. John Blackburn, Chaplain to the English Colony in Messina, thus writes respecting the Prayer-book of the Church of England:—

"On several occasions our Prayer-book, in the Italian language, has proved the means of exciting here both surprise and admiration at the constitution of our Church; the elegance of the version printed by the Society for Promoting Christian Knowledge, and its strict agreement with the idiom of the language have been much praised. And this recommends it to the native scholars. When used at the English burial-ground, it has made a great impression on the bystanders."—*Ib.*

The finest Greek vase ever discovered among the excavations in ancient Etruria, has been purchased in Paris for the British Museum, at the sum of 2500 francs.

DIED,

In this city, on Monday, May 8th, of consumption, Mr. Andrew Jackson Miller, printer.

On Sunday, the 7th inst., George Lewis, only son of Professor Tayler Lewis, aged 1 year and 11 months.

At his residence in Indianapolis, Ia., on Saturday, the 29th ult., Philip Sweetser, Attorney and Counsellor at Law, in the 40th year of his age.

CALENDAR.

MAY.

14. Fourth Sunday after Easter.
21. Fifth Sunday after Easter, or Rogation Sunday.
22.
23. } Rogation days.
24.
25. THE ASCENSION OF OUR LORD JESUS CHRIST.
28. Sunday after Ascension Day.

JUNE.

4. WHITSUNDAY.
5. Monday in Whitsun-Week.
6. Tuesday in Whitsun-Week.
7.
9. } Ember-Days.
10.
11. TRINITY SUNDAY, and St. Barnabas the Apostle.
18. First Sunday after Trinity.
24. The Nativity of St. John the Baptist.
25. Second Sunday after Trinity.
29. St. Peter the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE

City of Albany. Third Sunday after Easter, May 7, confirmed 95 in St. Paul's Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Easter, May 14, Duanesburgh, *Schenectady county*, Institution A. M., Confirmation P. M. Tuesday, 16, Rensselaerville, *Albany county*. 17, Oakhill, *Greene county*, Ordination A. M., Confirmation P. M. 18, Greeneville. 19, Cairo.

Fifth Sunday after Easter, or Rogation Sunday, May 21, Windham. 22, Prattsville. 23, Gilboa, *Schoharie county*. The Ascension of our LORD JESUS CHRIST, Thursday, May 25, Hobart, *Delaware county*, Institution A. M., Confirmation P. M. Saturday, 27, Delhi, Institution A. M., Confirmation P. M.

Sunday after the Ascension, May 28, Walton. Tuesday, 30, Franklin. 31, Otego, *Otsego county*. June 1, Unadilla. 2, Gilbertsville. 3, Louisville, Parochial School.

Whit Sunday, June 4, do., Zion Church. Tuesday in Whitsun week, June 6, Exeter. 7, Monticello. 8, Cooperstown. 9, Westford.

Trinity Sunday, and St. Barnabas the Apostle, June 11, St. Paul's Church, *Troy*. Friday and Saturday, 16 and 17, Astoria Female Institute, Astoria, *Queens county*.

First Sunday after Trinity, June 18, St. James' Church, *New York*.

Thursday, July 6, Islip, *Suffolk county*, Consecration A. M., Confirmation P. M.

Fourth Sunday after Trinity, July 9, Tompkinsville, *Richmond county*. Friday and Saturday, 14 and 15, St. Ann's Hall, Flushing, *Queens county*.

Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, 18, St. Paul's College, College Point.

Seventh Sunday after Trinity, July 30, Kingston, *Ulster County*.

Eighth Sunday after Trinity, August 6, Norfolk, *St. Lawrence County*. Friday, 11, *Hudson*. 12, Athens, *Greene County*.

Ninth Sunday after Trinity, August 13, Catskill. Tuesday, 15, Clermont, *Columbia County*. 16, Redhook, *Dutchess County*. 17, Ulster, *Ulster County*. 18, Hyde Park, *Dutchess County*. 19, Esopus, *Ulster County*.

Tenth Sunday after Trinity, August 20, St. Paul's Church, Poughkeepsie, *Dutchess County*. 21, Wappinger's Creek. 22, Marlborough, *Ulster County*. St. Bartholomew the Apostle, Thursday, 24, Patterson, *Putnam County*, Ordination A. M., Confirmation P. M. Saturday, 26, Fishkill, *Dutchess County*.

Eleventh Sunday after Trinity, August 27, A. M., Fishkill Landing, 4 P. M., Newburgh, *Orange County*. Tuesday, 29, Monticello, *Sullivan County*. Thursday, 31, Walden, *Orange County*, Ordination A. M., Confirmation P. M. September 1, Goshen.

Twelfth Sunday after Trinity, September 3, A. M. Cold Spring, *Putnam County*, 4 P. M. Phillipstown. Tuesday, 5, Peekskill, *Westchester County*. Thursday, 7, Sing Sing. 8, Tarrytown. 9, Greenburgh.

Thirteenth Sunday after Trinity, September 10, A. M. Yonkers, 4 P. M. Tuckahoe.

Fourteenth Sunday after Trinity, September 17, Flatbush, *Kings county*.

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York*.

Where ordinations or institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

NOTICES.

MISSION CHURCH OF THE HOLY EVANGELISTS.

There will be delivered, in the Mission Church of the Holy Evangelists, in Vandewater street, on Sunday evening next, the 14th inst., and on the two Sunday evenings following, three Discourses on the *Mosaic account of the Creation*, as contained in the first chapter of the Book of Genesis, by a clergyman from the West. Service to begin at 7½ o'clock.

New York, May 13, 1843.

GERMAN EPISCOPAL CHURCH.

The Executive Committee of the German Protestant Episcopal Sunday School Association with great pleasure announce, that they have been able, by the liberality of some friends of the Church, to fit up the chapel, corner of Houston and Pitt streets, in a neat and appropriate manner, and intend to open the same for Public Worship to-morrow (Sunday) morning, at 10½ o'clock, on which occasion a sermon will be preached in the German language, by the Rev. Adolph Frost.

Churchmen are respectfully requested to invite their German friends.

The Sunday school will commence at 9 o'clock, A. M., and 2 o'clock, P. M. The instruction will be imparted to the children in the English language. The Superintendent will feel grateful to receive the aid of members of neighboring churches as teachers. The exercises of the school will always be closed in time to enable them to attend their respective churches.

May 13, 1843.

CORPORATION FOR THE RELIEF OF WIDOWS AND CHILDREN OF CLERGYMEN OF THE P. E. CHURCH IN THE STATE OF NEW YORK.

A special meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held at the Sunday school room of St. John's Chapel, on Tuesday, the 13th of June next, at 5½ o'clock.

By order of the President,

New York, May 13, 1843. S. SEABURY, Sec'y.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,

May 13, 1843. 35 Murray street.

☞ The Annual Convention of the Protestant Episcopal Church in the Diocese of Connecticut, will be held in the city of Hartford, Tuesday, 13th day of June next. Services to commence at 10 o'clock, A. M.

By order of the Bishop,

E. E. BEARDSLEY, Sec'y.

Cheshire, April 21, 1843.

CHURCH OF THE REDEMPTION.

A sermon will be preached on Sacred Music in the Church of the Redemption, on Sunday evening next. Service to commence at half past 7 o'clock.

New York, May 13, 1843.

CHRIST CHURCH, ANTHONY STREET,

OPPOSITE THE HOSPITAL.

The Rev. Isaac Peck will continue his series of discourses on the History of David, in this Church, on Sunday evening next. Service to commence at 7½ o'clock. May 13, 1843.

CORPORATION FOR THE RELIEF OF THE WIDOWS AND CHILDREN OF DECEASED CLERGYMEN.

The Corporation for the Relief of Widows and Children of Deceased Clergymen in the Diocese of New Jersey, will hold its Annual Meeting in St. Mary's Church, Burlington, on Wednesday, the 24th of May, at 9 o'clock, A. M. JOHN M. WARD, Sec'y.

Mamaconeck, May 6, 1843.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, *Scriptural account of the various* PERSECUTING POWERS, *Political and Ecclesiastical, which were to afflict the Church*, Jewish and Christian, *as pointed out in the Prophecies of the Old and New Testament, from the period of the establishment, to the final overthrow of the four great Monarchies of the world,—Babylon, Medo-Persia, Greece, and Rome.*

N. B. To be accompanied by Illustrations on a large scale.

Episcopalians generally, are respectfully invited to attend. May 13, 1843.

ACKNOWLEDGMENTS.

GERMAN PROTESTANT EPISCOPAL SUNDAY SCHOOL ASSOCIATION.

The Treasurer gratefully acknowledges the receipt of the following sums:

By T Cook, jr, from a friend of Sunday schools, $3; cash, $5; A Norrie, Esq, $5; W H Aspinwall, Esq, $5; J D Wolfe, Esq, $5; Samuel Ward, Esq, $5; J F De Peyster, Esq, $3; Christopher Champlin, Esq, $5. Total, $36.

Also, from the American Bible Society, by the Rev Dr Milnor, 1 German Desk Bible, 24 German Bibles, and 25 German Testaments; and by T C Butler, Esq, from the New York Protestant Episcopal Bible and Common Prayer Book Society, 100 German Morning and Evening Service; and from the New York Protestant Episcopal Tract Society, 50 German Catechisms of the Church.

JOHN A. VAN BLARCOM, Treasurer,

May 10, 1843. 290 Pearl street.

Donations for this object will be thankfully received, and may be left with Mr James A Sparks, at the office of the Churchman, 109 Nassau street; Mr A Banning, 270 Greenwich street; Mr T Cook, jr, 108 Essex street; or with the Treasurer.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Christ ch, Manhasset, $4 49, and St Paul's ch, Glen Cove, Rev James P F Clarke, rector, $2. St Ann's ch, Port Jackson, Rev O H Smith, from monthly collections, $2 51. Church of the Ascension, Esopus, Rev A D Traver, rector, $2. St John's chapel, New York, Rev Dr Berrian, rector, collection, $111 46. St Peter's ch, New York, Rev Dr Smith, rector, collection, $17 59. Total amount, $140 05.

C. N. S. ROWLAND, Treasurer,

May 10, 1843. 55 Water street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:—

From Mrs L S Daubeny, annual, $2. A lady of St Paul's chapel, $3. A lady, $5. Mrs E S, $3. Total amount, $13.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, May 10, 1843.

CHRIST CHURCH, JORDAN, ONONDAGA COUNTY.

Acknowledged in behalf of Christ Church, Jordan Onondaga county:

From Rev S Kipp, $3; cash, $9 50; Rev J Milnor, $3; Rev T H Taylor, $3; Rev E N Mead, $3; T T Clarkson, $3; cash, $1; Rev Wm L Johnson, $10; J D Wolfe, $5; cash, $3; cash, $2; S Cambrelling, $3; cash, $1; P Lorillard, $5; F P Cumming, $2.

C. N. S. ROWLAND,
Treasurer of Convention P E Church, N. Y.

May 11, 1843.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Mrs L S Daubeny, annual, $1. A lady of St Paul's chapel, donation, $3. A lady, $5. Mrs E S, $2. T, $0 25. Total amount, $11 25.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, May 10, 1843.

N. Y. P. E. SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE STATE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, being contributions to the Education Fund of the Diocese:

From Emanuel ch, Little Falls, Herkimer county, Rev E Livermore, $2 50. St Ann's ch, Morrisania, Rev Charles Jones, $10 84. Christ ch, Manhasset, Queens co, Rev James P Clarke, $3. St Paul's ch, Glen Cove, Rev James P F Clarke, $2. St John's ch, Troy, Rev R Cox, $10. Grace ch, New York, Rev Thomas H Taylor, $130. Total amount, $158 34.

JAMES F. DE PEYSTER,

New York, May 10, 1843. Treasurer.

The Treasurer has removed from No. 49 to 51 South street.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 3d of May, has received the following contributions:

From St James' ch, Arlington, Vt, $20; St Stephen's ch, Middle Haddam, Ct, half, $1 50; through J Loney, Esq, R A, in Baltimore, from All Hallows, Ann Arundel, $5; St George's ch, Accomack, Va, half, $7 50; Chester parish, Kent co, half, $11 53; Shrewsbury parish, do, half, $2 50; Christ ch, Hartford co, half, $5—$31 52. Trinity ch, New Haven, for Akron, O, half for the clergyman, $50; St John's ch, St Louis, Mo, Rev Whiting Griswold, rector, $21 22; S S of do, $5; Christ ch, St Louis, in addition, $2; through W H Hubbard, R A in Richmond, from Sundry ladies in West Russell parish, per Mr Bell, $10 35; Miss M A Moore, Richmond, $1; Walker's ch, Albemarle co, $11—$22 35. Total, $153 60.

N. B. In the acknowledgment April 12, of moneys from the Rev Dr Wyatt, there was an accidental omission of $20 for Covington, Ky.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,

May 3, 1843. 139 Broadway, New York.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, 3d inst:

From St Peter's ch, Middle Haddam, Ct, half, $1 50; through J Loney, Esq, St George's ch, Accomack, Va, half, $7 50; from Christ ch, Alexandria, Va, $32 67; Chester parish, Kent co, Md, for Africa, half, $20; Quinquagesima offering of do, half, $11 52; Shrewsbury parish, Kent co, Md, half, $2 50; Christ church, Hartford co, Md, $5—$79 19. Bethel ch, Boston, O, Quinquagesima collection, $5; St Paul's ch, Mt Vernon, by Dr Russell, $10—$15. Through W H Hubbard, Esq, R A in Richmond, West Russell parish, Bedford co, Va, Magdalen Allen, $1 25; Mrs Stopton, $0 25; Mrs Burnell, $0 50; Mrs Sale, $0 75; Mrs Wingfield, $1 25; Mrs Wilson, $0 50; Mrs Donald, $1 25; a friend, $0 25; collected, Miss Mary Henry, $3 50; half proceeds of box of jewelry, $0 84; Miss Mary Ann Moore, Richmond, $1; Mrs Eliza Marshall, Leeds parish, Farquier co, per Rev G Lemon, $10; Walkers ch, Albemarle co, per Rev Mr Boyden, $11; Rev C Gibson, for Nestorian mission, $10—$42 34. Through H Trescott, Esq, R A, Charleston, S C, Rev B C Webb, of Prince William parish, for Africa, $10; Rev B C Webb, individually, for Africa, $15; St John's ch, St John's Island, Quinquagesima collection, per Rev T J Young, $9 56; St Stephen's chapel, Charleston, collection for March and April, through Rev T C Dupont, $5 80; St Stephen's parish, through Rev W Dehon, [illegible]; St Paul's church, Radcliffborough, per Rev S Hankel, $26; St David's ch, Cheraw, Quinquagesima collection, per Rev J W Miles, $65 37; St Philip's ch, Charleston, per Rt Rev C E Gadsden, $26; from colored persons of do, for Africa, $3; St Paul's ch, Radcliffborough, per Rev S Hankel, $20—$216 73. From Sunday school of Grace ch, Phil, per W L Rehn, treasurer, for the support and education of ten children in Africa, for 1843, under care of the Rev J Payne, names previously given, $200. Total, $554 76.

F. S. WINSTON,

New York, May 10, 1843. Acting Treasurer.

NEWMAN'S PAROCHIAL SERMONS.

THIS valuable work is now published, and for sale at this office.

J. A. SPARKS, 109 Nassau-street,

May 13. up stairs.

THE KINGDOM OF CHRIST,

BY Rev. F. D. Maurice, A. M., from the 2d London edition. For sale at this office, price $2 50.

J. A. SPARKS, Churchman Bookstore,

May 13. 109 Nassau-street.

ORGAN. The new Organ for the Church of Port Richmond, Staten Island, being completed, the subscriber respectfully invites clergymen and gentlemen interested in the erection of Organs in their churches, and especially visiters in New York during the present festivals, to call and examine the same; being a specimen of a very complete and beautiful instrument, and at an extremely moderate price.

GEORGE JARDINE, Organ Builder,
85 Anthony street, next door to Broadway,

May 13—1t opposite the Tabernacle.

HEMPSTEAD SEMINARY.

THE Summer Session of this institution has commenced. At present there is a vacancy for eight or ten Students. Parents, therefore, who desire a pleasant, healthful, and retired school, of easy access to the city, a Seminary for their sons, in which the government is parental, and in which every attention requisite to the education of the conscience and the heart, as well as to the training of their intellectual powers, is given, should early embrace this opportunity.

Pamphlets, describing the studies, discipline, and terms, or any information concerning the Seminary, can be obtained by calling on Mr. S. D. Skillin, Crockery Merchant, 87 Water, near Wall-street; and any communication or package intended for the Principal or Students, if left before 3 o'clock, P. M., with the above named gentleman, will be forwarded the same day.

GERARDUS BEEKMAN DOCHARTY, A. M.,
Principal.

Hempstead, L. I., May 13, 1843. 3t$

APOSTOLIC BAPTISM.

JUST PUBLISHED, at the office of the Christian Intelligencer, the very important work by C. Taylor, Editor of Calmet's Dictionary of the Bible, entitled "Apostolic Baptism: Facts and Evidences on the subjects and Mode of Christian Baptism, with thirteen Engravings."

These Facts and Evidences prove, that the Apostles and Evangelists, with their immediate disciples of the first and second centuries, administered the ordinance of Baptism by *affusion*, and also to *Infants*.

New York, 102 Nassau-st, May 6. 4t

THIS DAY PUBLISHED

BY D. APPLETON & CO,
200 *Broadway.*

THE KINGDOM OF CHRIST;

Or, Hints respecting the Principles, Constitution, and Ordinances of the Catholic Church.

BY FREDERICK DENISON MAURICE, M. A.

Chaplain of Guy's Hospital, Professor of English Literature and History, King's College, London. In one elegant octavo volume of 500 pages, uniform in style with Newman's Sermons, Palmer on the Church, &c. $2 50.

THE following brief table of contents illustrates the more important topics treated on in this very able work.

PART I. On the Principles of the Quakers, and of the different religious bodies which have arisen since the Reformation, and of the systems to which they have given birth. Chapter 1.—Quakerism. On the positive doctrine of the Quakers, ordinary objections to these Doctrines. The Quaker System—Practical Workings of the Quaker System. Chapter II.—Pure Protestantism. The leading Principles of the Reformation—Objections to the Principles of the Reformation Considered—Protestant Systems—The Practical Workings of the Protestant System. Chapter III—Unitarianism—its History and Object Illustrated. Chapter IV—On the Tendency of the Religious, Philosophical, and Political Movements which have taken place in Protestant Bodies since the middle of the last Century. The Religious Movements, Philosophical Movements, Political Movements.

PART II.—Of the Catholic Church and the Romish System. Chapter 1—Recapitulation. Chapter II—Indications of a Spiritual Constitution. Chapter III—The Scriptural View of this Constitution. Chapter IV—Signs of a Spiritual Society—Baptism—The Creeds—Forms of Worship—The Eucharist—The Ministry—The Scriptures. Chapter V—Of the Relation of the Church and National Bodies.—Introductory—Objections of the Quakers—The Pure Theocratist—The Separatist—The Patrician—The Modern Interpreter of Prophecy.

PART III. The English Church and the Systems which Divide it. Chapter I—Introductory—How far this Subject is Connected with those previously Discussed. Do the Signs of a Universal and Spiritual Constitution exist in England? Does the Universal Church in England exist apart from its Civil Institutions in Union with them? What is the form of Character which belongs especially to Englishmen? To what depravation is it liable? Chapter II—The English Systems. The Liberal System—The Evangelical System—The High Church or Catholic System. Reflections on the Systems, and on our position generally.

"Mr. Maurice's work is eminently fitted to engage the attention and meet the wants of all interested in the several movements that are now taking place in the religious community; it takes up the pretensions generally of the several Protestant denominations and of the Romanists, so as to commend itself in the growing interest in the controversy between the latter and their opponents. The political portion of the work contains much that is attractive to a thoughtful man, of any or of no religious persuasion, in reference to the existing and possible future state of our country."

May 13—2t

THIS DAY PUBLISHED

BY D. APPLETON & CO.,
200 *Broadway.*

PAROCHIAL SERMONS,

BY JOHN HENRY NEWMAN, B. D.,

Fellow of the Oriel College and Vicar of St. Mary, the Virgin's, Oxford.

THE six volumes of the London edition complete in two elegant 8vo volumes of upwards of 600 pages each. $5 00.

Mr. Newman's Sermons have probably attained a higher character than any others ever published in this country.

The following recommendatory letter is one of the many received by the publishers during their progress through the press.

From the Bishop of North Carolina.

Raleigh, Nov. 28, 1842.

Your letter announcing your intention to republish the *Parochial Sermons of the Rev. John Henry Newman, B. D.* Oxford, has given me sincere pleasure. In compliance with your request for my opinion of them, I do not hesitate to say,—after a constant use of them in my closet, and an observation of their effect upon some of my friends, for the last six years,—that they are among the very best practical sermons in the English language; that while they are free from those extravagances of opinion usually ascribed to the author of the 90th Tract, they assert in the strongest manner the true doctrines of the Reformation in England, and enforce with peculiar solemnity and effect that holiness of life, with the means thereto, so characteristic of the Fathers of that trying age.

With high respect and esteem, your friend and servant,

L. S. IVES.

May 13 2t

SUBSCRIBERS TO NEWMAN'S SERMONS.

D. APPLETON & CO. respectfully inform the Subscribers to Newman's Parochial Sermons, that the work is now ready for delivery. Such of the subscribers who reside at a distance from the city will please remit (post paid) the amount of their subscription, five dollars, with instructions as to their being forwarded.

The work is comprised in two elegant volumes of more than 1300 pages. Any who have not yet subscribed are invited to send their address to the publishers, 200 Broadway, New York.

May 6 3tis

CHURCH MUSIC.

A CHOIR of five persons, accustomed to singing together, and well acquainted with the Church service, and communicants of the Church, would be willing to make an engagement with a church for a year or more on moderate terms. Address P., box 403, Post Office, or inquire of the Editor of the Churchman, 365 Hudson street.

May 6. 3tz

PRIVATE SCHOOL FOR BOYS.

REV. C. D. JACKSON will receive a few additional pupils into his school at his residence, 255 Greene-street, near Waverly Place. The design of this school is to give to *a very small number* the means of a thorough and accomplished education under his own *personal* instruction, preparatory to college or business; and to combine, in its arrangement for study and discipline, the advantages of private and public education.

Particulars can be learned from circulars, or personal interview at his house.

May 6. 4t$

THIS DAY IS PUBLISHED,

NO. 2, OF THE

BIBLIOTHECA SACRA, or Tracts and Essays on Topics connected with Biblical Literature and Theology. Edited by Edward Robinson, D. D., &c.

CONTENTS.

- I. The Druses of Mount Lebanon. By the Editor.
- II. On the Manuscripts and Editions of the Greek New Testament, including a notice of Hahn's edition reprinted in New York. By Moses Stuart, Professor in Theological Seminary, Andover.
- III. *Marriage of a Wife's Sister.*—The Biblical Argument. By the Editor.
- IV. *The Doctrine of Expediency.* By Francis Wayland, D. D., President of Brown University.
- V. The Number of the Beast in the Apocalypse. by Moses Stuart, Professor in Andover Theological Seminary.
- VI. Biographical Notices of Gesenius and Nordheimer. By the Editor.
- VII. Works of President Edwards. Notice by the Editor.

WILEY & PUTNAM,

May 6.—3t 161 Broadway.

CHEAP EDITION

OF

WHATELY ON CHURCH GOVERNMENT.

Price 50 cents.

THE KINGDOM OF CHRIST; delineated in two Essays on our Lord's account of his person and of the Nature of his Kingdom, and on the Constitution, Powers, and Ministry of a Christian Church, as appointed by himself. By Richard Whately, D. D., Archbishop of Dublin; 2d edition, from the 2d London edition, with alterations and corrections.

Published and for sale by

WILEY & PUTNAM,

May 6 3t 161 Broadway.

WORKS ON EPISCOPACY.

BOWDEN AND COOK. Also, Dr. Cook's Answer to the Princeton Review. For sale at this office. May 6.

COLLEGIATE SCHOOL.

WILLIAM FORREST AND WILLIAM H. WYCKOFF, having renewed the partnership under which they for several years conducted the Collegiate School, have removed the School to the Lyceum of Natural History, No. 561 Broadway, near Prince street. Mr. Forrest has, as formerly, the charge of the English and Mathematical Department, and Mr. Wyckoff that of the Classical. The assistant teachers employed, are gentlemen who have been long and favorably known in their respective departments of instruction.

The apartments at the Lyceum are adapted, by their spaciousness and commodious arrangement, to promote the health and convenience of the pupils.

New York, April 29—3t.

YOUNG LADIES' BOARDING AND DAY SCHOOL,

No. 10 CARROLL PLACE, BLEECKER-STREET.

MRS. BAILEY, (late Mr. and Mrs. Bailey,) would inform her friends and the public, that her School for Young Ladies will re-open on Monday, the 1st of May. The same systematic course of instruction will be pursued in the establishment, and the same Teachers will be employed.

The regular Summer Term will commence May 8.

April 29—3t$

THE Female Seminary at JAMAICA, Long Island, under the charge of Miss MARGARET ADRAIN, will be re-opened on Monday, May 8th. Circulars, containing reference, terms, &c., may be obtained by calling on E. MONROE, Esq., 181 Broadway.

April 29—4t$

TRACTS FOR THE TIMES.

"WHO are the Methodists?" and "The Methodist Church, what is it?" Nos. 1 and 2, received and for sale at this office. April 29.

JULIA OF BAIÆ, OR THE DAYS OF NERO,

A STORY OF THE MARTYRS,

BY the author of the "Merchant's Daughter," "Virginia," &c., second edition, for sale at this Office.

April 29.

MISSES EDWARDS'

Boarding and Day School for Young Ladies,

NEW HAVEN, CONN.

THE Summer Term of this School will commence on Wednesday, the 3d of May.

New Haven, April 10th, 1843. 6t

KNIGHT & COLBURN,

BOOKSELLERS,

BALTIMORE, MD.

CHURCH MUSIC and other works, published by J. A. Sparks, 109 Nassau st., New York, constantly on hand and for sale as above. Jan. 28.

NEW SCHOOL.

MR. RICHARDSON'S Select Commercial School, at his residence, No. 557 Broadway, a few doors below Lyceum Hall, and nearly opposite to Niblo's Garden.

Mr. R. has been for many years teacher in the Boston Public Schools, and for the last two years Principal Instructor in the Commercial Department of St. Thomas' Hall, Flushing, Long Island. He respectfully gives notice that he will open his classes on the first of May, at his residence, No. 557 Broadway, and that the limited number of 25 pupils only will be received.

Course of Study.

At this School pupils will be taught in a practical manner all the branches necessary in fitting them for the counting house, and in as short a space of time as possible,—depending in a great measure on diligent and persevering application on the part of the pupil as well as teacher. The systems used are well designed to prepare Young Gentlemen for the various duties of active life.

Branches of Study.

The principal branches of study will consist of Commercial, Geography and History,—a system beautifully arranged for private study, practical Book-keeping by single and double entry, Arithmetic, Commercial Calculations, and Mercantile Penmanship. Particular personal attention will be paid at all times by the proprietor, and no pains or expense be spared in endeavoring to give the same satisfaction both to parents and pupils, as it has been Mr. R.'s good fortune to give, for the last twelve years.

Terms of Instruction.

The terms for a full course of the several branches will be $15, or $8 for a course of either single branch. Stationery from $1 to $3.

Charitable cases will be considered and charged accordingly; Bills will not be increased by extra charges.

Parents wishing an interview with the proprietor before the 1st of May will please to leave their address at the bar of the Howard House, corner of Maiden Lane and Broadway, and immediate attention will be given.

REFERENCES.

Mr. R. is at liberty to refer to the following gentlemen in regard to his ability and success as a thorough and very expeditious instructor.

Rev. Dr. Hawks, proprietor of St. Thomas' Hall; Rev. Dr. Wainwright; Right Rev. Bishop Onderdonk; Professor Charles Anthon; Jonathan Chapman, ex-Mayor of Boston; Dr. Ostrander, M. D., Brooklyn.

N. B. A small private Commercial Library, being a collection of valuable works, will be open for the use of pupils. April 15—1m

MISS SAGAR AND MISS BALLOW'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

No. 10 Albion Place, (Fourth Street.)

NEW YORK.

The Summer Quarter will commence on the 9th of May; but Pupils are received at any period, the proportion only of the quarter being charged.

Particular attention is paid to the French language, which is made, as far as possible, the medium of conversation. Young ladies who do not wish to pursue a full course of study, may join the classes attending to this language, or to any other particular branch.

Great care is also bestowed upon the instruction of younger scholars, and a reasonable deduction is made in the charge for Boarders in the Junior Department.

April 1,—tf.

POETRY.

From the True Catholic.

HYMN OF THE PRIESTS ON THE VIGIL OF ST. MATTHIAS,

To lament one of their company who has been sacrilegiously reordained a deacon, after abjuring the Catholic Communion, at Rome.

I.

LORD of battles and of love,
Give us valor for our war,
For this long campaign shall prove
What thy banner-bearers are,
And the noble temper try—of our trust!
GOD forgive the craven son
That ere his fight is done,
Would have joys he never won,
For his lust!

II.

It is true in evil days
We are standing in our lot;
We must heal the broken ways
And restore the things forgot,
And ever on our watch—we must stand!
In the palaces we rear,
Children's children shall have cheer,
But we must hold the spear,
And the brand!

III.

It is true our home—alas!
Is no longer as of old,
With her walks o'ergrown with grass,
And her altar-stone with mould,
And the dust upon her beauty—and her crown:
But we cling to her the more,
Till the Church's GOD restore
Her glory, as of yore,
And renown!

IV.

Let haughty Rome outshine
The Church of our new birth,
And deck her gaudy shrine
With the spoil of groaning Earth,
But the seamless robe of CHRIST—she hath rent!
And the faith so pure and old,
Paul and Athanase did hold,
Thy vassal-sons have sold,
Church of Trent!

V.

Cruel Sister—what hath not
Thy dream of Empire done!
Let the LORD behold our lot,
And rebuke thee, heartless one!
LORD and Master, we complain—unto Thee!
How long for her alone
Shall Thy faithful children groan,
And wail a bitter moan,
On the knee?

VI.

Courage, brothers! Brother mine,
Be thou faithful where thou art;
And the Church again shall shine,
When her sons are pure in heart;
GOD keep thee from a waver—in thy mind!
Who trifles with his vows
To the dear Redeemer's Spouse,
The LORD Himself allows
To be blind!

VII.

Silence, brothers! 'tis the hour
Of a vigil dark and drear,
Pray GOD with all our power
There may be no Judas here,
And let each smite his breast—once again!
Crying—JESU, as for me,
Let me never fall from Thee!
So the age to come shall see
Better men!

From Bernard Leslie.

ANOTHER PORTRAIT.

The deacon . . . .
Loves not to vary, when he sees
No great necessity;
To what's commanded he agrees,
With all humility:
Knowing how highly God submission prizes,
Pleased with obedience more than sacrifices.
CHRISTOPHER HARVEY.

Not very long after my arrival at High Kirkstall, and when all things were going on satisfactorily, I lost a very excellent curate, who had been of essential service in the parish; but as the cause of his removal was an appointment to a living, I could not but feel happy at his preferment. I found, however, great difficulty in supplying his place. It has been stated, I believe, on good authority, that the number of young clergy ordained is smaller than what are required to supply the annual deaths. When in addition to the ordinary demand, we take into consideration the new churches built from time to time, very serious apprehension arises whether a sufficient number of clergymen will be found to supply the wants of the Church. The fact is, that the endowments are so small, the labor in many cases so overwhelming, the prospect of honor and emolument so much reduced by the late Cathedral Act, that parents who desire to place their sons in a respectable profession, where they may get an honest living, will no longer educate them for holy orders. Unless, therefore, an enthusiasm, or zeal for the ministry, can be called forth, independent of professional prospects, it is much to be feared that either laborers will be wanting in the vineyard, or that they will gradually deteriorate in point of education and ability.

After a good deal of inquiry and difficulty, I at length heard of a curate who seemed likely to suit me, being strongly recommended for learning and piety, though hitherto he had not been employed beyond the walls of his college. On the arrival of Mr. Monkton, I was much pleased with his manner and conversation. He was evidently well read,—possessed, indeed, of much more information than most young men of his age; a little too fond, as it struck me, of bringing his learning forward—but that, perhaps, was to have been expected in one who had but just emerged from the common room. His mind seemed also devoted to his sacred office, and imbued with a deep interest for all things connected with it. I certainly augured well from the first interview, and hoped that he would prove a valuable aid to me in the ministry. The only thing I did not like was his dress, which consisted of a very long coat, or cassock, hanging down to his heels, with a straight upright collar, and a row of buttons up the front, after the fashion of a Roman Catholic priest. Certainly I would infinitely rather have seen him wear such a dress than that of the dandy young clergymen whom one sometimes meets, with black or colored stocks, chains on their waistcoats, smart-fitting boots, and coats in the newest fashion. Mr. Monkton's fault was all on the right side. Still I would have preferred that he had avoided unnecessary peculiarity, and kept to the decent and grave costume which respectable clergymen generally wear. Whatever may be the merit of the abstract question as to the propriety of the clergy wearing a distinctive dress, any change should come from the recommendation of our superiors.

However, this was not the only peculiarity of my new curate. When he began to officiate in the church, he exhibited a more than usual appearance of devotion in his manner. He invariably bowed at the name of Jesus; and on entering the church, or repeating the creed, or approaching the east end, he would bow towards the altar, and cross his breast.

These proceedings, of course, attracted the attention of the congregation; and I could observe that many of them, instead of attending to what they were about, were watching Mr. Monkton. Several also, among the most respectable members of the congregation, made serious objections to some of these peculiarities. It was evident to me, therefore, that it was my duty to remonstrate with him.

"My dear sir," I said, as we left the church together, "it is right, in the relation in which we stand to each other, that there should be no reserve or restraint between us; and I trust you will not feel annoyed if I advert to any part of your conduct which may seem to me to need correction."

"I beg," said Mr. Monkton, "that you will never scruple to inform me of any thing which is amiss; and if I can conscientiously do so, you may depend on my altering it."

Mr. L. "Well, then, since you are disposed to receive my remarks with so much candor, I must say that objection has been made—and I think with justice—to some part of your conduct in church."

Mr. M. "Ah! I know to what you allude, sir. But surely you do not object to any acts betokening reverence. When one looks around, and sees the lamentable apathy generally observable in a congregation—some staring about them, others lolling in their pews instead of reverently kneeling, and their disregard for the Sacred Presence in which they are assembled—one feels that the slightest action which tends to remind them, or indeed oneself, of the awful majesty of Him in whose house we are, must be not only not objectionable, but most desirable."

Mr. L. "I go along with you, my good friend, in all you can say on the propriety, or rather the necessity, not only of the inward spirit, but of outward forms of reverence. Speaking abstractly, the slightest indication of so good a feeling is desirable. For this cause, I like to see my congregation turn to the east in the good old fashion* when they say the creed; and often wonder at two or three persons in the church, who go out of their way to behave differently to the rest of the congregation, by standing immovably like stocks, or looking their neighbors in the face, as much as to say, 'How much better I know how I ought to behave than you!' This affectation of want of reverence is much worse than affectation of the contrary; and if one must do differently from other people, it is better to err on the side of reverence. Do not think, therefore, that I disagree with you in principle. The question is simply with regard to the propriety of particular acts. As to bowing at the name of Jesus, I quite approve of it. We teach it our school-children: why not practise it ourselves? Indeed, a good many of the more respectable amongst the older members of the congregation retain the habit; and I should like to see it become more general. With regard to bowing towards the altar, also, you are kept in countenance by many of the congregation, especially some from the country, who still keep up the reverent custom of bowing as they come up the church. It is the practice, I believe, of the dean and chapter at some of our cathedrals. Why should it be thought improper or unnecessary to use in God's house the same mark of respect which we scruple not to adopt in the presence of royalty? But to come to the point, the part of your behaviour to which objections have been made—and, I think, not without reason—is your open use of the sign of the cross."

"Indeed, sir!" said Mr. Monkton, apparently surprised. "What objection can there possibly be to that holy emblem which typifies our salvation? How can it be wrong for men, who are to know nothing save Christ and Him crucified—men whose only hope is in the cross of Christ,—to remind themselves continually of His precious sufferings and death? Surely those who object cannot be aware that the early Christians continually used the sign of the cross, and saw it in everything; the mast of a ship, with its cross beam; the extended arms in the figure of the human body: the very hilts of their swords; all appeared to them so many types and memorials of our salvation."

"I am quite aware," I replied, "that the practice is sanctioned by the almost universal custom of the early Church; and I admit, that in itself it is most pious and edifying. Still we all know that it has come to be associated in the minds of our people with the superstitions of Romanism; and our Protestant congregations are very jealous of any thing which appears connected with those exploded errors."

Mr. M. "Surely, sir, the abuse of a good thing is no argument against its use."

Mr. L. "In *essentials* I grant you that this rule is sound. However much the Romanists may have abused the sacraments, the priesthood, or any thing else essential to the Church, we must not, on that account, discontinue them. But the sign of the cross is not a point of necessary duty: it is simply useful as conducing to edification; and if, as is most certain, people are distracted in their devotions, and scandalized by what appears to them, it may be in their ignorance, a relic of popery, we are bound, for the sake of our weaker brethren, to abstain. I trust, therefore, my dear sir, that you will comply with my wishes in this respect."

My curate, though with somewhat of evident relutance, promised that, at my request, he would give up the practice, which he accordingly did: and I was in hopes that things would have gone on very well; for he was diligent in his duty, and otherwise well disposed.

Some while after, I had occasion to be absent from home; and on my return, being at my accustomed place at the altar, what was my surprise, when Mr. Monkton bowed his head on entering from the vestry, to see that he had shaved the hair from the top of his crown—in short, had adopted a regular tonsure!

"Well, this is too bad!" said I to myself, half angry, half laughing, I am sorry to say, I could not get rid of the thought even during the service. The thing took me by surprise, and I could not drive it from my mind, so as to attend to my devotions; and I have no doubt that the same effect was wrought in my congregation by Mr. Monkton's new eccentricity.

However, the worst was yet to come. On entering the vestry, I made no observation to my curate, not wishing to discuss the matter in the presence of the clerk. As soon as Mr. Monkton left the vestry, the old clerk began:

"Well, that's a strange gentleman, to be sure. The people don't half like his ways. I suppose, sir, you have not seen the Churchwardens since you came home. But they want to speak to you about what happened on Thursday last at the communion"—for I had a communion on every festival.

"No, I have not seen them, Simon. What was it that took place?"

"Why, sir, Mr. Monkton would not use the bread which was there, but brought a number of little wafers which he had had made at his lodgings. Some of the people who went up to the rail would not take them, but came away without communicating. I do not know what you will think of it; but the parish is all up in arms about it."

"No wonder," I said, "I must look to this matter without delay."

On getting home to my house, the first thing I did was to turn to the rubric in the Communion Service, in which I had imagined that it was strictly ordered that common wheaten bread was to be used. But this was not the case: had it been so, I felt much inclined to have presented my curate to the bishop. But the words were these: "To take away all occasion of dissension and superstition which any person hath or might have concerning the bread and wine, it *shall suffice* that the bread be such as is usual to be eaten; but the best and purest wheat bread that conveniently may be gotten." Now in this rubric it is not stated that it *must* be wheaten bread. Indeed, it seems to be implied that wafers continued to be commonly used, as had been the custom before the reformation; and, therefore, I could not accuse him of any positive violation of the rubric. Still, the revival of a custom long since exploded, at the certain risk of giving needless offence, seemed to me an unpardonable act of indiscretion, or, perhaps it might be termed, irreverent affectation. At any rate, it appeared to me that Mr. Monkton was not the sort of person with whom I could continue to act with any degree of satisfaction; and therefore I wrote at once the following letter:—

"Dear Sir:

"From your compliance with my request respecting the use of the sign of the cross, I entertained hopes that I should have been enabled to profit for a continuance by your ability and diligence in my parish; but the information which I have received since my return home, and what I have myself had occasion to observe, prevents me from any longer indulging that hope. That you should think fit to shave your head, intending it, I suppose, in imitation of the Romish tonsure, would appear rather a subject of ridicule than of grave animadversion, were it not that things of this trifling nature often prove a greater stumbling block in the path of the simple-minded than more grave delinquency. On this subject, however, I will not dwell; but that on so solemn an occasion as the celebration of the holy eucharist, you should of your own accord, make an innovation in the usual practice, which must needs give offence to many pious communicants, certainly appears to me most reprehensible. I do not accuse you of having done any thing absolutely contrary to the letter of any canon or rubric; but your want of consideration, as regards the feelings of your flock, and the impropriety of so young a man introducing unauthorized changes, appear to me so glaring, that I fear I shall find it impossible to avail myself in future of your assistance in this parish; and, therefore, from this day, it is my intention to perform the duties entirely myself, until I can obtain the assistance of a curate whose sentiments and notions of propriety are more congenial with my own.

"Your faithful servant,
"BERNARD LESLIE."

No sooner had I despatched this letter than I began to relent, and think that I had acted rather too harshly. Mr. Monkton was, beyond question, a conscientious, able, and learned minister, and capable, if rightly managed, of being of great service to the Church; but if he were harshly dealt with, it was impossible to say what step he might take. I accordingly doubted whether it was not my duty to reason with him, and endeavor to convince him that he was acting on some wrong principle. I therefore took my hat, and walked to his lodgings. Mr. Monkton was in his study, with my letter open before him; and I fancied that I could see traces of tears in his eyes: certainly he looked sorrowful rather than indignant, which of course operated with me in his favor, as it argued a right feeling and humble spirit.

Mr. L. "You will see from my letter, Mr. Monkton, that I have been exceedingly hurt and annoyed by your conduct. It has, however, occurred to me that it was my duty to come in person and remonstrate with you. It cannot be supposed that a man of your ability should really attach importance to such matters as the shaving your head, and so forth, unless under the influence of some theory with which they appear to you connected."

Mr. M. "My theory is this, sir—that all usages of Catholic antiquity are to be retained with reverence. In our own Church, unfortunately, owing to certain prejudices which had their origin at the reformation, many Catholic customs have been discontinued, though, as I conceive, not condemned or forbidden. One principal inducement with me to accept the curacy of High Kirkstall was, because I imagined that I was about to act under a gentleman who was well aware of the practical deficiencies which exist in our branch of the Church Catholic; and was prepared to sanction the revival of ancient customs, as far as they could be made to come within the exact letter of those rubrics by which we are bound."

Mr. L. "Mr. Monkton, I wish to discuss this matter fairly with you, and am glad you have thus plainly stated the principles of your conduct; which, however, I trust I shall be able to prove to you are not such as can be safely acted on, or else are not applicable as you imagine. In the first place, I cannot say that I approve of the principle of adopting innovations without the sanction of our superiors, or reviving obsolete customs, which are not essential in themselves, because they are not strictly forbidden. We must, in charity, consider the prejudices of our people, and not risk offending them in matters such as these. The requirements of the Gospel are in themselves a sufficient stumbling block to poor human nature, without our adding other causes of offence to our caprice or indiscretion. I thought we had understood each other in a former conversation on this subject. But it appears to me that you have also made a mistake as to matters of fact. You suppose things to be Catholic usages which are not really so. Catholic customs are such as have been adopted by the universal Church from the beginning; as, for instance, the keeping holy the Lord's day, and probably the form of ordination and of administering the sacraments. But the use of the wafer instead of bread is certainly a subsequent innovation; and so, I have no doubt, is the tonsure. St. Jerome, in commenting on Ezekiel xliv. 20, endeavors to show that the priests in his time did not use tonsures, any more than 'love-locks.' In truth, all affectation in God's ministers is out of place; whether it be seen in the young preacher who displays himself in the pulpit with his hair frizzled out like a hairdresser's apprentice, or in him who affects a superior knowledge or holiness by adopting the obsolete fashion of any portion or age of the Church. At any rate, it is certain, that what you consider a Catholic custom is a mere modern invention, and no more necessary to be observed, even on your own principle, than the innovations of more recent sectarians."

These observations appeared to have considerable weight with Mr. Monkton. And I improved the opportunity by showing him, in a lengthened conversation, which it is not necessary to detail, that all essential Catholic practices were retained in our own Church; and that it was our duty, as ministers of the Anglican Church, to conform to her customs and usages. In particular I spoke very strongly, as I had done in my letter, on the impropriety, nay, sinfulness, of scandalizing, by any unauthorized or unusual practice, pious persons presenting themselves at so solemn an ordinance as the holy eucharist. I remonstrated in such a manner on the subject that Mr. Monkton confessed he had been guilty of a great sin, for which he must crave God's pardon.

Thus, by a mixture of kindness and severity, I succeeded in convincing my young friend of his errors, and winning him over to a more sober and rational course; the consequence of which was, that I retained him in his curacy; and, so far from having had cause to repent, I do not think there is a more diligent and conscientious clergyman in the diocese. Had Mr. Monkton been arrogant and conceited, he would, no doubt, have set himself obstinately against all advice and authority, and perhaps have become a schismatic; but fortunately for both of us, he was one of those who, though they may be led astray by the ardor of their disposition, or be beguiled by some false theory or fanatical notion, are blessed with humble and kindly dispositions, and a conscientious desire to do, by God's aid, what is right.

As regards the "traditions and ceremonies" adopted by the Church of England, it is of course open to every one to form his own opinion. One may think them too scanty; another, it is possible, may consider them excessive. Still, whatever may be our private opinion, it is not right for us to vary from them, either in the way of addition or diminution. What we have to do is, to use them reverently, and induce our congregation to profit by them. When the Church has advanced in any thing like a due observance of the ordinance which she enjoys, it may be time for its heads to consider whether any advance may be made in the solemnities of God's worship. But until such an alteration comes from authority, it is our duty to conform strictly to what is enjoined, and humbly thank God for what He has given us.

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* The reason of turning to the east at the Creed appears to be this: We ought always to turn to the east, if we followed the ancient practice of the Church; but, in the present incongruous arrangement of the pews in many of our churches, it is impossible to do so when kneeling. When, however, we stand, as we do at the Creed, all may turn without inconvenience; and a very reverent appearance it surely has. The reason of bowing at the name of Jesus in the Creed, is founded on the text, "at the name of Jesus every knee shall bow." When we are actually kneeling, it does not seem necessary to bow; kneeling being an action of lowlier reverence than merely bowing.

ACTING IN THE SPIRIT OF THE CHURCH NOT POPERY.

"*Ottery St. Mary.*—Dr. Cornish affects in private to deny that he is a disciple of the great advocate for receding back to Popery. There are few, however, who attend his church, that will not be struck with the new fashion in which he administers the good old Protestantism, which he is sworn to uphold and maintain. The sacrament is now administered every Sunday; and, on Sunday last, in the afternoon, a child of Jennett Passmore's, a poor widow, was baptized in the time of service: the Rev. G. E. Deacon, Mrs. Cornish, and Mr. Webber, Dr. Cornish's usher, stood as sponsors. Those who did not *stop* to the sacrament, were dismissed without a blessing, as *no prayer is given* immediately before, or after, the sermon."

We copy the above paragraph from the *Western Times* of Saturday last, and we feel that we cannot pay a higher compliment to the Vicar of Ottery St. Mary, than by inserting it—upon the principle of the well known adage reversed, that "praise ill bestowed is censure in disguise." What, then, is the sum and substance of the Doctor's sin, in the eye of our erudite contemporary? How, upon the editor's own showing, is he receding back to Popery, and failing to administer *good* OLD *Protestantism?* First, he administers the Supper of the Lord, *in either element*, to the congregation, on *every* Sunday; which the *good old Protestants* who compiled our Liturgy intended should be done, but which the Papists, for the last four hundred years, have never done, but, in the teeth of their Master's injunction, have withdrawn the Cup of Blessing from the laity. Next, the Doctor administers the sacrament of holy baptism in time of service, as the aforesaid good old Protestants determined should invariably be done, except in cases of urgent necessity—in contradistinction to the Papists, who never insist on making it a congregational rite, but rather derogate from its sacramental dignity, and allow lay attendants, at the birth of children, to baptize in private houses. Of a verity the Doctor is adopting a strange method of testifying his sympathy with Rome! Lastly, he dismisses, without a blessing, those who do not "*stop to the sacrament*," and *gives* "*no prayer* immediately before, or after, the sermon." The defence of this *new* fashion may well be left to the compilers of our Book of Common Prayer—those *good old Protestants*, Cranmer and Ridley, and their coadjutors, who, *some three hundred years ago*, ordained that so it should be. It is not expressly stated whether the fact of the Vicar's wife, and one of the clergy connected with the Church, having publicly stood sponsors to the child of a poor widow, is to be received as an evidence of Puseyism, or a coy denial of it; but we will hope, for the credit of *good old Protestantism*, that such a line of conduct is not a very wide departure from the practice of that Church, which, at once Catholic and Protestant, Dr. Cornish is sworn to uphold and maintain. For ourselves, we can only add, that we envy each and every minister of Christ, who is *thus* assailed *from such a quarter.*—*Western Luminary.*

HAZLITT'S PICTURE OF VILLAGE CHURCH MUSIC.

I remember once straying along the margin of a stream, in one of those low, sheltered valleys of Salisbury Plain, where the monks of former ages had planted chapels, and built hermits' cells. There was a little parish church near, but tall elms and quivering alders hid it from my sight; when all of a sudden I was startled by the sound of the full organ, pealing on the ear, accompanied by rustic voices, the willing choir of village maids and children. It rose like an exhalation of rich, distilled perfumes. The dew from a thousand pastures was gathered in its softness; the silence of a thousand years spoke in it. It came upon my heart like the calm beauty of death—fancy caught the sound, and faith mounted on it to the skies. It filled the valley like a mist, and then poured on its endless chant, and still it swells upon the ear, and wraps me in a golden trance, drowning the noisy tumults of this world.

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BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York
New York, June 14, 1841.

A TREATISE ON BAPTISM,
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References.—The Right Rev. B. T. Onderdonk and the Episcopal clergy of Brooklyn generally.
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